THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THING JAPANESE

Contents for March, 1915

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THE JAPAN MAGAZINE

VOLUME FIVE MARCH, 1913 NUMBER ELEVEN

KOREAN ARCHITECTURE

By Dr. TEI SEKINO

(THE IMPERIAL UNIVERSITY, TOKYO)

AS the records of ancient Korea have perished it is no easy matter to know much about the architecture of remote times in that country; but a good deal is known about the methods of building adopted during the period when Korea was known as Shiragi, and it is that period that I desire at this time to treat.

About the year 57 B. C. Kakkyosei, the first king of Shiragi, founded his dynasty. Fifteen years later another king rose up and founded the kingdom of Mimana adjoining that of Shiragi; and in 37 B. C. another state appeared, known as Koma; while in 18 B. C. arose the kingdom of Kudara. Thus in the last half of the pre-Christian century those four kingdoms flourished side by side in Korea.

Between these powers there was more or less strife from time to time. Shiragi, increasing in power and splendor, encroached upon and finally vanquished the kingdom of Mimana in 562 A. D. and its famous ruler, Buretsu, with his son, Bunbu, tried to gratify their ambition to exercise sway over the whole peninsula. They sent expeditions into Kudara and annexed Koma and in time accomplished the union of the whole country.

Some time before this Buddhism had been introduced into Korea and its propagation was attended by great success; and with the advent of this religion came its attendant arts and literature. Chinese civilization had by this time also made some progress in the country; and the rulers who brought about the unification of the empire, now did all they could to promote the civilization of the Tang dynasty in Shiragi; and this period may be regarded as the golden age of Korean history.

After some two hundred years the kingdom of Shiragi began to show signs of decline, and now civil disturbance and strife became widespread and disastrous. About 935 A. D. the kingdom of Shiragi tumbled; and the new dynasty under Kakkyosei began and lasted till 992 A. D.

Taking the period covering the years 57 B. C. to 512 A. D., which may be termed the Pristine Period, we find the influence of China supreme. During the second stage from 513 A. D. to 631 we find Chinese influence still strong, but

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KOREAN ARCHITECTURE

By Dr. Tei Sen-ichi

(The Imperial University, Tokyo)

As the records of ancient Korea have perished it is no easy matter to know much about the architecture of remote times in that country: but a good deal is known about the methods of building adopted during the period when Korea was known as Shiragi, and it is that period that I desire at this time to touch.

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From the very first there were more or less strife in this region. Shiragi, increasing in power and spirit, conquered upon and finally vanquished the kingdom of Mimana in 562 A. D. and its bosom friend, Kōma, with his son, Bunkō, tried to gratify their ambition to exercise sway over the whole peninsula. They sent expeditions into Kudara and aided Yamato in time of trouble. Some time before this Buddhism had been introduced into Korea and its propagation was attended by great success; and with the advent of this religion came its attendant arts and literature. Chinese civilization had by this time made vastly more progress in the country: and the rulers who brought about the unification of the empire, now did all they could to promote the civilization of the Tang dynasty in Shiragi: and this period may be regarded as the golden age of Korean history.

After some two hundred years the kingdom of Shiragi began to show signs of decline, and now civil disturbance and strife became widespread and disastrous. About 935 A. D. the kingdom of Shiragi vanished; and the new dynasty under Kōkyōsei began and lasted till 1392 A. D.

Taking the period covering the years 57 B. C. to 372 A. D. which may be termed the Archaic Period, we find the influence of China supreme. During the second stage from 313 A. D. to 631 we find Chinese influence still strong, but

with the help of Buddhism. In the third period from 650 to 858 A.D. the influence of the Tang dynasty is very marked, but with a radical change of Korean taste and genius.

The architectural remains of this period are to be found chiefly about the site of the ancient capital of Shinagi, where for nearly a thousand years the Koreans displayed their greatest skill and genius; but in 1592 the Daifu-ki tells us many like it found a resting-place.

The more interesting of such remains are to be seen in the vicinity of Taikon, Heishin-ko, and Ten-zan, the peaks of Heishin-zan, and Ten-zan the scene of the celebrated capital. The situation is very similar to that of Japan. Surrounded on the north and west by mountains, I-kuan with a strong force, running northwards, occupying into the sea, the old capital and have had a plain at regular. The mountain streams make the plain and water often with such ease. And the glory of the plain was the great city Ha-li, changing as it did, the name from Ko and here.

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with the help of Buddhism. In the third period from 632 to 935 A. D. the influence of the Tang dynasty is paramount, but with a brilliant display of Korean national genius.

The architectural remains of these periods are to be found chiefly about the site of the ancient capital of Shiragi, where for nearly a thousand years the Koreans displayed their greatest skill and genius; but in certain Buddhist monastries may also be found examples of national architecture.

The more interesting of such remains are to be seen in the vicinity of Keishu. Keishu is a big city in the province of Keisho-do, and lies near the western portion of the ancient capital. The situation is not unlike that of Nara in Japan. Surrounded on the north-east and east by mountains between which a stream flows, running north-east, emptying into the sea, the old capital must have had a pleasant aspect. The mountain streams irrigate the plains and render them extremely fertile. And the glory of the plain was the great city itself, dominating, as it did, the scene from far and near.

One of the most interesting of ancient buildings is the Moon Castle, the Getsu-jo, which was erected by the king of Shiragi about the year 111 A.D. Its foundations are laid on the north bank of the river Nanzen, and are made of a conglomerate of earth and stone, the stones being about a foot square. The shape resembles a crescent moon, hence the name. The castle walls rise to a height of from 30 to 40 feet and the length of the structure is about 7 *cho* by 2 *cho* wide. Within the walls the ground is much higher than outside. The precipice overlooking the river bank requires no wall and has none. The main gate appears to have been on the south side, traces of which still exist. The Moon Castle included the Royal Palace and the various government offices of the time, an idea not unlike that obtaining in Nara when the Imperial capital was there. The forts protecting the place and palace were on the surrounding hills.

On the South hill there is a castle called Nanzan which seems to have been one of the forts protecting the Moon Castle. There is also a castle now called the Meiji, to the east of the Moon Castle. The former is said to have been built about the year 591 A. D. and the latter about 554. They may be much older, however. Both consist of granite walls confining a deep vale within, the idea being to collect a water supply. Most of the cut stone is now displaced and scattered, remains of it being seen here and there.

South-west of the Moon Castle stands the Sensei Terrace, built in the time of the regent Buretsu when Chinese influence was at its height. There is no doubt that this terrace was used anciently as an astronomical observatory, and it may be regarded as the central relic of ancient Korean civilization. The terrace consists of a double stone pavement on a plateau, with a granite platform on a further stone elevation 17 feet five inches square, the height of the whole being 29 feet 1 inch.

About one-third of the way up it begins to narrow and the rest of the way it is perpendicular. The inside opens toward the heavens, from which the stars were observed. On the summit are two squares of stone 8 feet 5 inches. Though the construction seems to us simple enough, it is not really so when we remember that that it was built more

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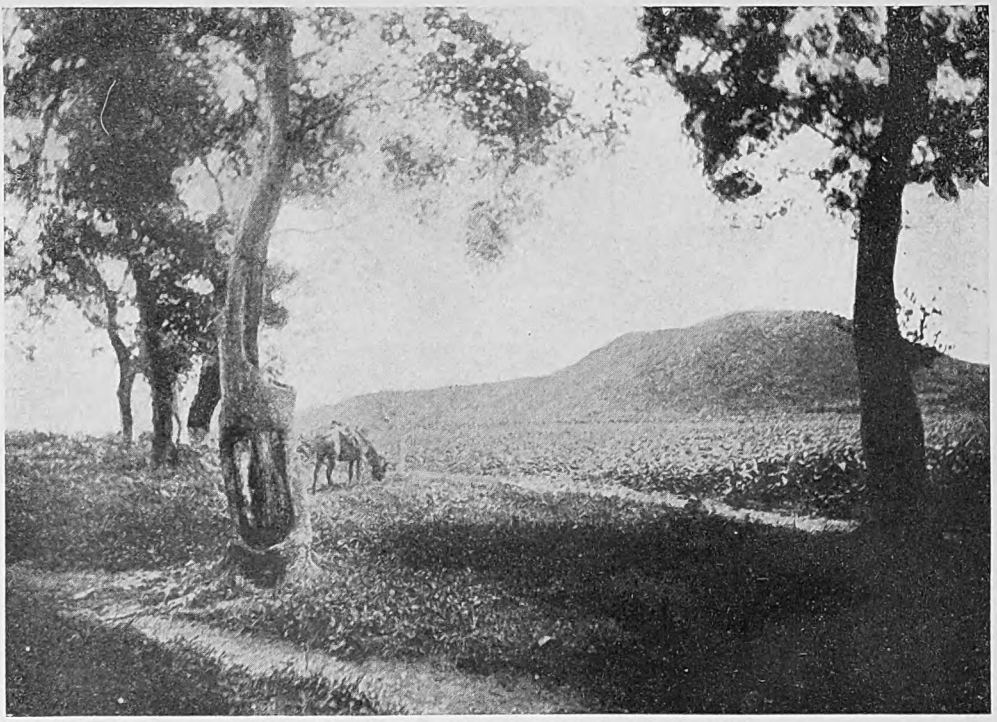
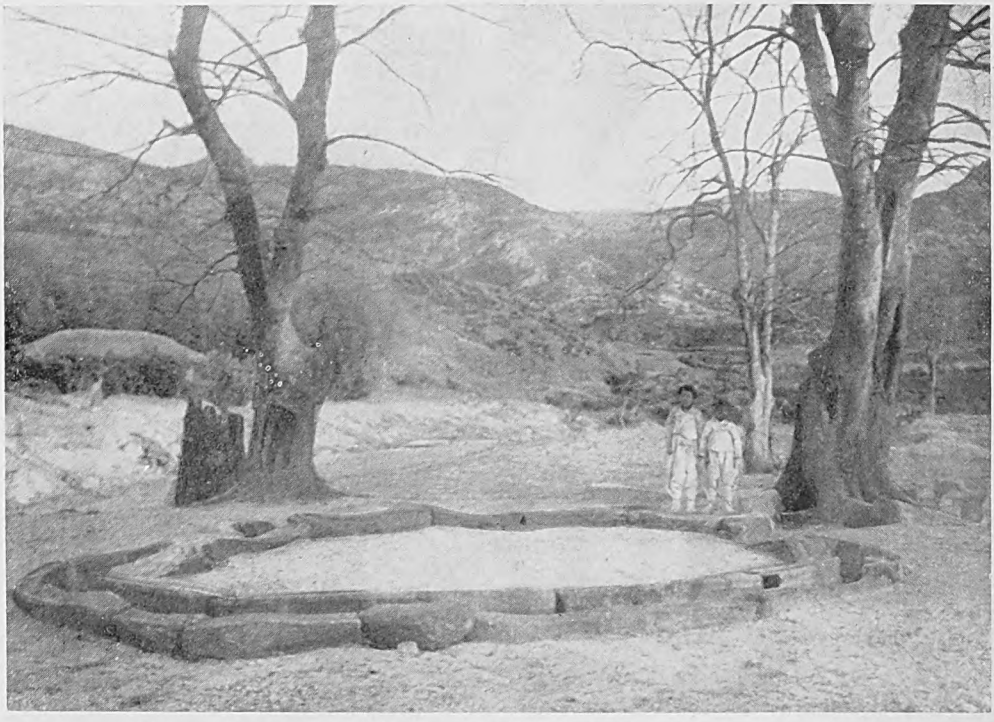


RUINS OF THE GREAT MOON CASTLE, KOREA



THE HOSEKITEI, KOREA

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OLDEST OBSERVATORY IN ASIA, KOREA

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ANCIENT KOREAN PAGODA OF THIRTEEN STORIES

INTERIOR WALL OF FAMOUS GROTTO, KOREA

ENTRANCE TO FAMOUS GROTTO WITH IMAGE OF BUDDHA

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than 1200 years ago. This represents not only the oldest structural remains in Korea, but the oldest observatory in the East.

The Hôseki-tei, or Sea-Ear House, a kind of summer house, stands further south of Moon Castle and is built of cut stone in the form of the sea-ear. Inside was a small waterway on the surface of which cups floated, those who desired to drink taking up a cup and sending it afloat again when finished with. Usually the liquid drunk from these cups was wine; and this methods of drinking by waiting for the cup to float around in front of the guest was a kind of ceremony. It was in reality a poem-composing contest in which the guest had to write a poem between putting down one cup and waiting for the next one to float along in front of him. Such a feast was known as the *kyokusui-no-en*, or feast of encircling water. The same custom obtained in Japan done to the time of the Heian era, about the 12th century. About this famous old Sea-ear House of Korea they tell the sad tale that once when the king of Shiragi and his queen were enjoying themselves there they were surprised by the king of Kudara and killed. This interesting relic of old Korean architecture is in a tolerable state of preservation.

The Funkoji temple is another good example of architectural remains. It is one of the many structures set up by one of the kings of Shiragi who greatly favored Buddhism. The most famous of these was the splendid Koryuji temple whose nine-storied pagoda towered up 225 feet. Most of these sacred edifices have long ago passed away with the kidgdom of Shiragi, only their foundation stones being now seen. There are also two or three old towers and some images remaining. The Funkoji and the Bukkokuji are the two most perfect examples of temple architecture now left in Korea.

The Funkoji temple stands about a mile eastward of Keishu castle. There is an old stone tower, a pillar and a small oratory and monastery, which will stand inspection. The original plan of the old temple cannot now be traced. According to an ancient book its foundations were laid in 634 A. D. and the style indeed seems to corroborate this view. The old book says the that tower was of nine storeys but the type of architecture implies only seven storeys. Only three storeys now remain. The buildings are of granite and brown stone of small size. The tower is 21 feet 5 inches wide and 8 feet 6 inches high. On both sides of the main entrance are figures of *Nio* or guardian deities carved in relief, showing the transition period from the northern to the southern dynasty, and the robust strength of the Zui dynasty in China.

In front of the tower is a pillar for holding a flag, standing on a stone tortoise, and supported by two smaller pillars on each side. The form of the tortoise suggests remarkable energy, which indicates that it is contemporary with the temple. It may be reckoned as one of the best and oldest specimens of stone pillars in Korea. There are also two stone lions with stone lanterns which belong to the same period.

The Bukkokuji temple stands in the mountains about 8 miles south-east of Keishu. It was built about 756 A.D. by a king who was known as the building king, on account of the great number of buildings and bridges he erected. The scale on which this temple was constructed was a very grand one and the site commanded a magnificent view. In 1593

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than 1200 years ago. This represents not only the oldest structural remains in Korea, but the oldest observatory in the East.

The Hôsôk-tôl, or Sea-Star Stone, a kind of summer house, stands further south of Moon Castle and is built of cut stone in the form of the sacred lotus. Inside was a small waterway on the surface of which cups floated. Those who desired to drink picked up a cup and seeking to float again when finished with. Usually the lip of drunk drop these cups was wiped and this method of drinking by waiting for the cup to float around in front of the guest was a kind of ceremony. It was in reality a poem composing ceremony in which the guest had to write a poem between putting down one cup and waiting for the next one to float along in front of him. Such a feast was known as the *Kyo-hang-yeon* or feast of meandering water. The same custom obtained in Japan close to the time of the Indian era, about the 10th century A.D. Above this summer-old Summer House or Seoul a step hill the site of the temple where the Silla king and his queen were employed by the King of Koguan and killed. This incident is the subject of old Korean architecture in a delightful story of a fairy.

The Tuksoji temple is another good example of architectural variation. It is one of the many structures set up by one of the kings of Silla-gi who greatly favored Buddhism. The most famous of these was the splendid Kongji temple which is still standing. Most of these sacred edifices have long ago passed away with the kingdom of Silla-gi, only their foundation stones being now seen. There are also two or three old towers and some images remaining. The Muskoji and the Pulkoji are the two most perfect examples of temple architecture now left in Korea.

The Kumkoji temple stands about a mile east-ward of Tokchin castle. There is an old stone tower, a pillar and a small oratory and monastery, which will stand inspection. The original plan of the old temple cannot now be traced. According to an ancient book in foundation, were laid in 651 A.D. and the style indeed seems to corroborate this view. The old book says the first tower was of nine stories but the type of architecture implies only seven stories. Only three stories now remain. The buildings are of granite and stones are small. The tower is not a hollow one and 8 feet 6 inches sq. On both sides of the main entrance are figures of Mo or pan-i-a dishes carved in relief, showing the Indian period from the north in to the southern dynasty, and the oldest strength of the Nui dynasty in China.

In front of the tower is a pillar for holding a flag, standing on a stone tortoise, and supported by two smaller pillars on each side. The form of the tortoise suggests remarkable energy, which indicates that it is contemporary with the temple. It may be reckoned as one of the best and oldest specimens of stone pillars in Korea. There are also two stone lions with stone lanterns which is long to the same period.

The Hubokseji temple stands in the mountains about 8 miles south-east of Kôsêng. It was built about 750 A.D. by a king who was known as the building king, on account of the great number of buildings and bridges he erected. The scale on which this temple was constructed was a very grand one and the site commanded a magnificent view. In 1593

when Hideyoshi invaded Korea, the soldiers of Japan, seeing that the enemy were hiding from in this temple, burned it to the ground. The planting and general arrangement of the buildings much resembled that of the Buddhist temples at Nara in Japan. This is said to be wondered at, since the Japanese imitated the architecture of the Tang dynasty in China, just as the Koreans did. The temple stands on a high terrace fronting on a precipice, two grand flights of stone steps leading up to the main entrance. One flight is called the Woo-kyoo-kyo bridge and the other the Chil-bo-kyo bridge.

The Tal-bo-tap is an old treasure house in the form of an antique tower not unlike those found in China. It is on a square base fronting 13 feet 3 inches and is exceedingly proportioned. Here is to be observed much skill in stone work. The design and general handling are admirable. Hard granite is handled as if wood; and although the structure has been exposed to the tempests of a thousand years it shows no signs of decay.

The Shaka Tower stands on two terraces and is three stories high. On the top is placed a tiny basin to receive the dews of heaven. This tower, though rough in design, is grand in scale, with beautiful proportions. This, together with the preceding tower, shows the elegance of the architecture of that time.

The beautiful stone lantern in front of the Tiger gate is a possible source of those to be seen in Japan. Some of the stone Buddhas, 6 or 7 feet high, show fine and expression rich beyond conception. The carving of the lotus blossoms and clouds above seem real and precious. The Sak-kiaun-an, or Cryptic Flora temple, is behind the Buddhaji temple about a mile away on a hill. It is said that the founder of the great temple erected this in memory of his parents. There he placed many images of Buddha. On the walls are some fine examples of carving. The ceiling is splendidly wrought with carvings of the lotus in decoration. In the grotto is placed a sitting image of Shakyamuni on a lotus flower, which in itself is an excellent example of good Korean sculpture. In a scene this grotto well represents the golden age of Korean architecture and art generally.

Other worthy remains are the tower of 13 stories about ten miles from Keishin, known as the Zaly, and the great bell of the Hokshaji temple outside the east gate of Keishin. The bell is worthy of special notice, as it surpasses any other in Korea, or even in Japan and China, having a circumference of 23 feet and a thickness of 5 inches at the lip. The casting is said to have taken place about the year 775.

when Hideyoshi invaded Korea, the soldiers of Japan, seeing that the enemy were hiding arms in this temple, burned it to the ground. The placing and general arrangement of the buildings much resembled that of the Buddhist temples at Nara in Japan. This is not to be wondered at, since the Japanese imitated the architecture of the Tang dynasty in China, just as the Koreans did. The temple stands on a high terrace fronting on a precipice, two grand flights of stone steps leading up to the main entrance. One flight is called the *blue-cloud* bridge and the other one the *white-cloud* bridge.

The Tahô-tô is an old treasure house in the form of an antique tower not unlike those found in China. It is on a square base fronting 13 feet 3 inches and is excellently proportioned. Here is to be observed much skill in stone work. The design and general handicraft are admirable. Hard granite is handled as if wood; and although the structure has been exposed to the tempests of a thousand years it shows no signs of decay.

The Shaka Tower stands on two bases and is three storeys high. On the top is placed a tiny basin to receive the dews of heaven. The tower, though rough in design, is grand in scale, with beautiful proportions, This, together with the preceding tower, shows the elegancy of the architecture of that time.

The beautiful stone lantern in front of the Taiyu palace resemble some of those to be seen in Japan. Some of the stone Buddhas, 6 or 7 feet high, show form and expression rich beyond conception. The carving of the lotus blossoms and clouds show ease and freedom. The Sekkikutsu-an, or Grotto Monastery, is behind the Bukkokuji temple about 2 miles aways on a hill. It is said that the founder of the great temple erected this in memory of his parents. Here he placed many images of Buddha. On the walls are some fine examples of carving. The ceiling is splendidly vaulted with carvings of the lotus in decoration. In the grotto is placed a sitting image of Shakyamuni on a lotus flower, which in itself is an excellent example of good Korean sculpture. In a sense this grotto well represents the golden age of Korean architecture and art generally.

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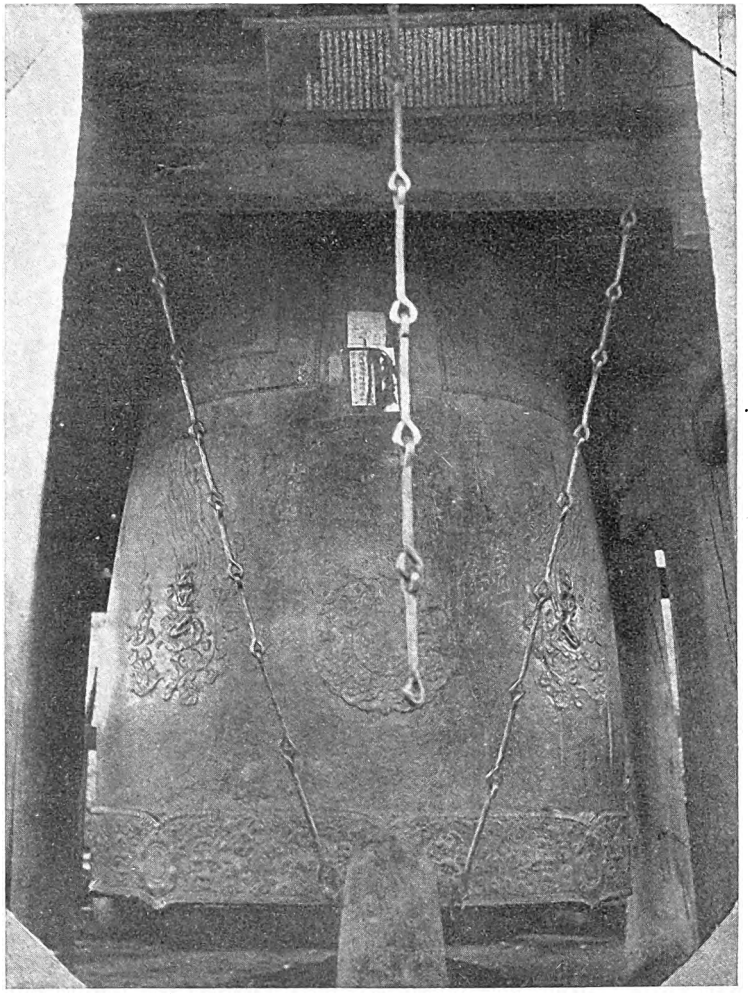
FUNKOJI PAGODA, KOREA



LARGEST BELL IN ASIA, HOTOKUJI TEMPLE, KOKEA

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SADO ISLAND

By S. SHIMA

FROM the city of Niigata on the west coast of Japan the eye beholds in the dim distance seaward a portion of land revealed through the azure haze. This shadowy object is the island of Sado.

For many a year this fair island of the sea was well known as a penal colony, criminals, political and otherwise, being banished there; and the place was also famed for its gold mines; so much so that an old name for gold was "earth of Sado."

The custom of transporting criminals to Sado began away back in the year 724 A.D. Punishment appears to have been of three degrees in severity. The capital at Nara was regarded as the starting point; and the first and lightest degree was to be banished as far west as the provinces of Echizen and Aki, as parts nearest the center of empire. Criminals deserving the second degree were obliged to go to Suwa in the province of Shinano, a place where many persons now go for pleasure; and others were sent to the province of Iyo. The heaviest degree sent the offender to the province of Izu and the islands of Oki and Sado. The latter being the most remote and inaccessable, to be sent there was regarded as the worst of all penalties. Among famous persons subjected to this sentence were the Emperor Juntoku, Nichiren the Luther of Japan, and Mongaku, another Buddhist hero.

Sado island is hardly more than 25 miles from the coast of the mainland and is now easily reached by the traveler; yet there are few places in the empire less known by the average Japanese. It is in fact a *terra incognita* to all save the few having special relations with it in some way. The crossing thither is somewhat dreaded on account of its proverbial roughness; but after one gets there the beauty of the harbor and the island generally well repay the visit. The inability of the island harbors to accommodate large ships has prevented much development of communications with the mainland. The population of the island is now not more than 112,000. There are one or two pretty bays and in the interior is a lake ten miles in circumference, with charming natural scenery. The lake is called Koshi-no-umi, and is redolent of legends:

The story goes that in the Tokugawa days a man once went to visit the capital at Kyoto. The citizens of the capital received him with eyes of wonder as a man from Sado. Much, we suppose, as the people of England would have received a citizen from Botany Bay one hundred years ago. He and his were questioned about the island of Sado as though he were actually a foreigner. Some one asked him if there was a fence or wall all round the island. If there was no such precaution, how could people keep from falling into the sea at night? This question appeared to him the limit, and he resented the implication, insisting that the island he hailed from was of considerable size, informing them that it had a lake ten miles in circumference. Even this did not convince the inquisitors, who now insisted that the island must be like an enormous ring, with water inside and out. This indeed has been the attitude of the average Japanese toward the island for years, and to some extent it still obtains.

The island is somewhat flat near the coast, with paddy fields reaching toward

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SAKO ISLANDS

By C. [illegible]

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the interior where the land rises into imposing hills and even mountains. The inhabitants of Sado live for the most part by fishing, though some eke out a livelihood by mining. Gold, silver, copper, zinc and manganese are found in paying quantities, while the waters produce edible seaweed. The most important fish taken are sea-ear, cuttle-fish, bêche de mêr, octopus and sardine; and the hills yield a fair quality of timber in fir, pine, chestnut and catalpa. It will be thus seen that trade though existant is not very brisk.

For most people the chief interest of Sado is as a tourist spot. There are indeed many pretty places that may well attract the visitor who is in search of cool breezes and solitude with fair scenes to rest the eye. The big lake already mentioned is a favorite haunt of travelers. As its name indicates, the lake is in two expansive portions joined by a narrow strait, each having two pretty bays, Minato and Ebisu; and the strait is spanned by the Ryotsubashi, or two-bay bridge. Looking eastward from this bridge one sees a vast expanse of sea, while westward stretches the most picturesque lake scenery. The contrast between the surging billows on the one side and the calm lake on the other is pleasing.

The Konponji temple is also an object of some interest, situated a short distance from Minato-machi. In this temple the famous Nichiren dwelt while in exile. Here he must have many an hour meditated on the injustice of man and the evil of permitting tyrants to rule one's country. Sadly he learned too the evils of sectarianism and religious bigotry, for he was persecuted by the Buddhists as much as by the government. He found a few friends on the lonely island, however, and these kept life in his body until the ban was removed and he was permitted his liberty again. It is worthy of notice that at this time he prophesied dire punishment to his country for its injustice, and sure enough the invasion of Ghengis Khan took place the next year. In later years, moved by the sufferings his master had undergone on the island of Sado, a disciple of Nichiren went over and built a temple in his honor. This temple is now known as Konponji.

The town of Aikawa is also an interesting little spot, in the north-west part of the island, with a population of about 15,000. The gold mines are in this neighborhood and most of the inhabitants of Aikawa are miners and merchants. It is said that in the middle of the 17th century when the mines were most productive, the population of the town was as many as 200,000. From the year 1596 when operations first commenced, to the year 1887 when they may be said to have ceased, the amount taken in gold was about 100,000,000 *yen*. The mines were owned by the Tokugawa Shogunate, and under the primitive methods of operation conditions were notoriously unhealthy, many of the miners dying annually, especially from tuberculosis. At last the lack of operatives was supplied from the criminal class and mining went on by convict labor. The demand for miners in Sado also made it a place for law-breakers to escape to avoid punishment. Consequently the tone of society there was not altogether of the best. It is said that the immoralities of the place were beyond description. Upon the fall of the shogunate the mines came into the possession of the Impeial Government, which sold them to the Mitsu Bishi Company, in whose hands they remain.

The Ôyamazumi shrine alway draws many visitors; for there the god of Mount Oyazumi is worshipped, the shrine having been dedicated to that deity by the governor, Okubo Nagayasu, in 1605, as the patron of precious metals. With the mountains for a background and facing the sea the shrine is a favourite spot for enjoying the evening and the pretty landscape. The feast of the patron deity is a great occasion. In the old days when thousands of miners turned out in festal dress to honor the god of the mountains, it was a sight to be seen. The processions, dances and other amusements were on an imposing and gorgeous scale.

The Mano shrine is in memory of the exiled Emperor Juntoku, and faces Mano bay. This Emperor was banished for

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opposing the warlords of his day, notably the Hojo family; and he lived on the island of Sado in a plain rustic house of unhewn timber, called the *kuroki*, or black-wood palace. Here for 21 long years his Majesty pined away till his death in 1242. Not far from the shrine on the east stands the Emperor's grave; and near by is a great pine tree underneath which the Emperor used to sit when taking the air. Behind the grave stands Kyozukayama, or Holy Text Hill, where the remaining possessions of the departed sovereign were burnt by the monks, a monument now marking the spot. Nothing of the palace now remains but one or two foundation stones. Tradition says that the exiled Emperor planted some chrysanthemums which he called *miyako-wasure*, or forgetters of the capital, showing how he tried vainly to forget the glory from which he had been exiled.

The coast south from Shinmachi is called Koi-ga-ura, or coast of longing, because here the Emperor stepped ashore. Like Napoleon on St. Helena the great Ruler here passed his unhappy life among a few servants, dressed in the garb of a Buddhist priest, reciting the scriptures daily. Militarism was no kinder in that day than it is to-day!

The Myosenji temple stands in the village of Mano. During the exile of the Emperor on Sado one of the guards lived in this village. His sympathy with the Emperor as well as with the great Nichiren were long remembered by the nation. Upon the death of the Emperor this man became a priest, under the influence of the preaching of Nichiren, it is said; and his son built a temple in his father's honor after the latter's death. The temple was and still is called the Myosenji. The island has the graves of other noted captives. Hino Suketomo, another victim of the Hojo family, was buried on the soil of his exile, the grave being in the cemetery of the Myosenji. In 1887 a descendant of Hino, Count Yanagiwara, visited Sado to repair the ancestral grave. The nobleman make a liberal gift of money to the temple to ensure the saying of masses for the soul of the departed hero. Thus the sufferings of ancestors often leads posterity to be specially honored, seeing that the present representatives of the Hino family are high in Imperial favor on account of the misfortunes of their ancestors.

In the precincts of the Kaicho temple there is a sacred cherry tree known as the Gosho-zakura. This temple is in the town of Ogi. It is said that the tree was once in the palace ground of the exiled Emperor, and that, not liking it, he had it transplanted to the temple ground; hence it is called the palace cherry tree. The original tree was of gigantic proportions with enormous blossoms, but it long ago withered and the present one is a shoot from the parent root. Here also is the grave of the priest Mongaku Shonin. He had been a warrior, and having had a disappointment in love, retired and became a monk, but was afterwards banished to Sado for political offences.

The scenery about Kamo is very beautiful, and the pure white sands of Mano are a gleam of delight. Sotokaifu village in the north of the island, directly facing the Japan sea, is a pleasant place to visit. The promontory called Sabutozaki, shows a bold and irregular formation of cyclopean import, under and among which the oceans bellows and thunders with awful force and majesty. The place well deserves its name, cold-door-cape, for there even in the heat of summer the air is always chilly.

It is remarkable that the dialect of the Sado people more resembles Kyoto than western provinces near it. Perhaps this is due to the fact that so many of the exiles there were from the old capital, many of them being persons of noble rank, whose manners and speech may well have left a permanent impression on the people. Moreover, most of the trade with Sado was carried on by merchant ships from Osaka and Kyoto. The people of Sado have their own customs and ways and even their own songs, the latter being usually suggestive of the loneliness of a place cut off from the mainland. One of the most popular ballads longs for a bridge to span the strait of separation, while another dwells on the mysterious power of the saké cup to drown the ills of life.

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JAPAN

JAPAN

A vision of home and my mother
Flashes out like a light in the dark,
As I hear on this sweet May morning,
In Japan, the voice of the lark!

And the road and the wide green rice fields
And the grey-roofed cottages there,
Melt into an English meadow
And an English homestead fair;

I lie again 'mid the daisies,
Which bend in the soft-toned breeze
That wafts the scent of the rich ripe flowers
Through the branches of blooming trees.

The breeze brings song of the boatmen,
Which ebbs with the rustle of reeds;
The water is laughing and flashing
To the mill through its bamboo leads,

While the hills across the water
Are changing from gold to dun
As the fitful shadows wander
O'er the land of the rising sun.

—Alfred East

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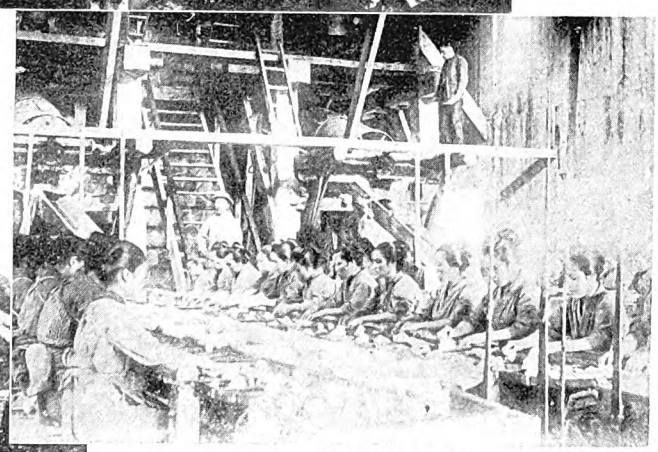
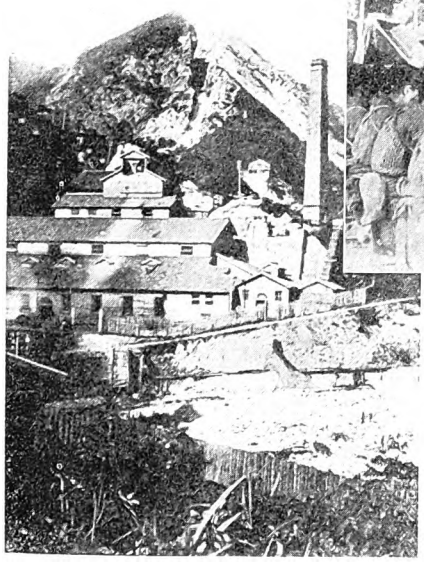
OGI HARBOR



EXAMINING ORE



MITSU BISHI
GOLD MINE

ONOKAME VILLAGE

SCENES FROM SADO ISLAND

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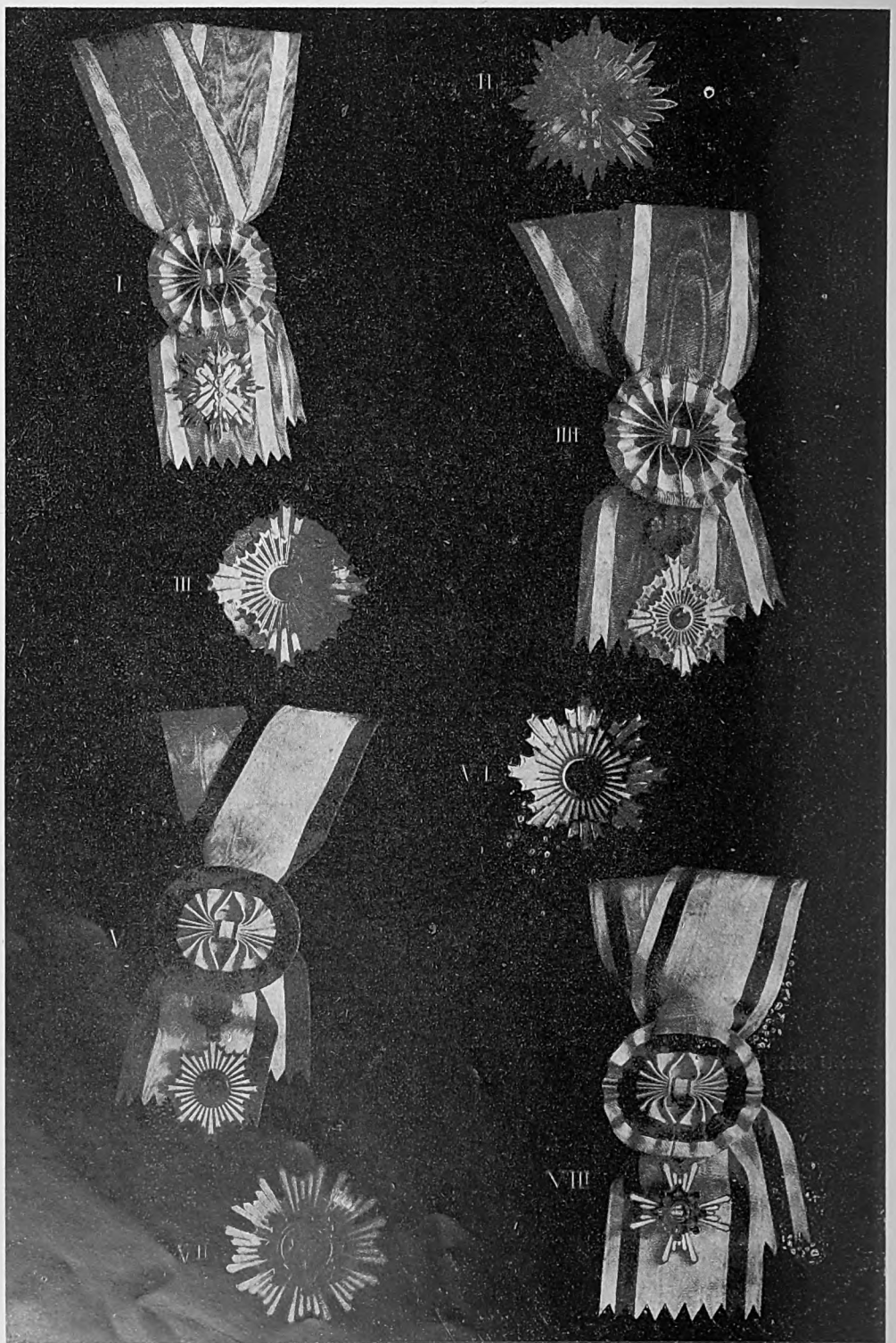

I. FIRST ORDER OF GOLDEN KITE II. SECOND ORDER OF GOLDEN KITE
III, IIII. GRAND CORDON OF RISING SUN AND PAULOWNIA
V. GRAND CORDON OF RISING SUN VI. SECOND ORDER OF RISING SUN
VII. SECOND ORDER OF SACRED TREASURE VIII. FIRST ORDER OF SACRED TREASURE

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JAPANESE ORDERS OF MERIT

By F. YAMAZAKI

THE custom of conferring decorations in token of merit is a very old one in Japan, warriors naturally being the first to be so honored. The first mention of anything of the kind in Japanese history is about the beginning of the 8th century, when there appear to have been some 12 classes of distinction granted, but there was no badge accompanying the order, which custom was not introduced into Japan before the year 1875.

The present decorations of merit in Japan are divided into eight kinds, with badges accordingly, these again being divided into various classes. There is the Order of the Rising Sun, the Order of the Sacred Treasure, the Order of the Crown, the Order of the Golden Kite, the Order of the Chrysanthemum, the Grand Cordon of the Chrysanthemum and the Grand Cordon of Paulownia.

The Order of the Rising Sun, which has eight classes, is the highest; and the first two classes are conferred by the Emperor only. Next comes the Order of the Sacred Mirror, which is also the exclusive gift of the Emperor. The Order of the Crown is for ladies only, and is conferred by the Empress. The Order of the Golden Kite, which was created in 1890, is for soldiers, and is in seven classes, those down to the third being the gift of His Majesty. The lower classes of decoration are conferred by the president of the Bureau of Decorations.

With the badge of each order goes a record recounting the exploits of the recipient and the reasons for the decoration. Orders conferred personally by the Emperor bear the Imperial autograph and seal, the lesser grades having the seal alone. The Order of the Chrysanthemum is a decoration for the neck, in size about one by three inches, having a blossom with buds and leaves, while the Grand Cordon of the Chrysanthemum is about two by five inches and has in the center a rising sun in gold, surrounded by small chrysanthemum blossoms and leaves, surmounted by a chrysanthemum of gold from which the lower and larger part depends. The cordon is of red silk with purple borders. The second class of this order has silver rays around a central sun with chrysanthemum leaves and blossoms as a border, silver and gold showing alternately all around.

The Grand Cordon of Paulownia is a decoration attached to the upper part of the First Class Order of the Rising Sun, and is given only as a distinction for highest merit. It consists of the paulownia blossoms with three leaves beneath, the cordon being of red silk with white borders. The second class badge is slightly smaller. The First Class Order of the Rising Sun has a central sun with rays, surrounded by paulownia blossoms and leaves, the cordon having white stuff with red borders. The Second Class Order of the Rising Sun is much the same but smaller, the central sun having no border of leaves. The first four orders of the Rising Sun have rays of gold, the fifth class has rays of silver and gold, and that of the sixth class silver rays only. The seventh order has paulownia leaves without a sun, the leaves being blue; while that of the eighth class has white paulownia leaves.

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It will be seen that the orders alluded to have the Rising Sun, the Chrysanthemum and the Paulownia flower as their predominants features, these being most typical of Japan. Both the chrysanthemum and the paulownia belong to the Imperial coat of arms. The chrysanthemum is the emblem of beauty, light and life, and the paulownia is the emblem of wisdom, these ideas having come from China. Japan being the extreme limit of the East was naturally regarded as the sunrise land, and so the sun came to be used on the national flag.

The Order of the Sacred Treasure, represents the three sacred treatures of the Imperial family, the Sword, the Jewel and the Mirror. These have come down with the Imperial House from untold generations. In the center is a mirror which represents the god of the Imperial shrine at Isé, and the swords which cross it stand for the god of the other Imperial shrine at Atsuta, while the Jewel is for the god of the shrine in the Imperial palace. Only the ruler in possession of these three treasures can legitimately hold sway in Japan. In the decoration the swords are gold, the jewel ruby and the center transparent. It is two by two inches in size and has a cordon of green with yellow borders. This order down to the third class has the sword of gold, from the third to the fifth class of gold and silver and the sixth class of silver only. Those of the 7th and 8th class have no swords, only the Jewel and Mirror.

The Order of the Golden Kite consists of the ancient arms of Japan: halberds, shields, banners and daggers, surmounted by the golden kite, a bird of historial significance in Japan. In the First Class Order the halberds are of silver, the daggers of green cloisonné, the banners of red cloisonné and the shields of green cloisonné, the diameter of the whole being about two and a half inches. The lower classes of this order are distinguished by differences in the color of the cloisonné used. The sixth and seventh grades have no rays, the one being of gold while the other has a kite of gold only. As to the significance of the kite, it is said that when the first Emperor, Jimmu, was engaged in the subjugation of the savage tribes in Yamato and Kii the weather became so dark that he lost his way, when a golden kite, shining with a dazzling light, came out of the cloud to light him on his way, thus enabling the Imperial troops to accomplish their task.

The Order of the Sacred Crown is much after the pattern of the other orders so far as symbolism goes, though the shape is quite different. The crown represents the Imperial insignia of old Japan. Around the central crown is a border ornamented with wisteria blossoms, outside of which are four further symbols of crowns with cherry blossoms, while the upper circlet from which the order depends, is ornamented with paulownia blossoms and leaves. The cordon is of yellow with red borders. The Second Class Order has peony flowers for ornamentaion on the upper circlet, the Third Class a butterfly and the Fourth Class wisteria blossom. The Fifth Class has plum leaves, the Sixth Class waves, the Seventh Class and also the Eighth have no upper circlet from which to depend. It is a very elegant decoration and suitable for ladies.

The Orders of the Rising Sun and the Sacred Treasure are not infrequently accompanied by a pension, as is also the Order of the Crown. Those granted to foreigners have no pensions. The Order of the Golden Kite is always accompanied by a pension. The highest orders are for the most part confined to princes and foreign potentates. The only persons not of Imperial blood to receive the highest orders were the late Prince Sanetomi Sanjo and Prince Ito.

As to medals they are numerous and varied. The medal of the indigo cordon is given to those who have been conspicuous in the promotion of commerce and industry. War medals are made for special occasions, such as the medal for those distinguishing themselves in the Boxer Rebellion, in the Russo-Japanese war, the China-Japan war and the Formosa Expedition. These medals are usually of copper or bronze and are given to non-combatants as well as those in the line of fighting.

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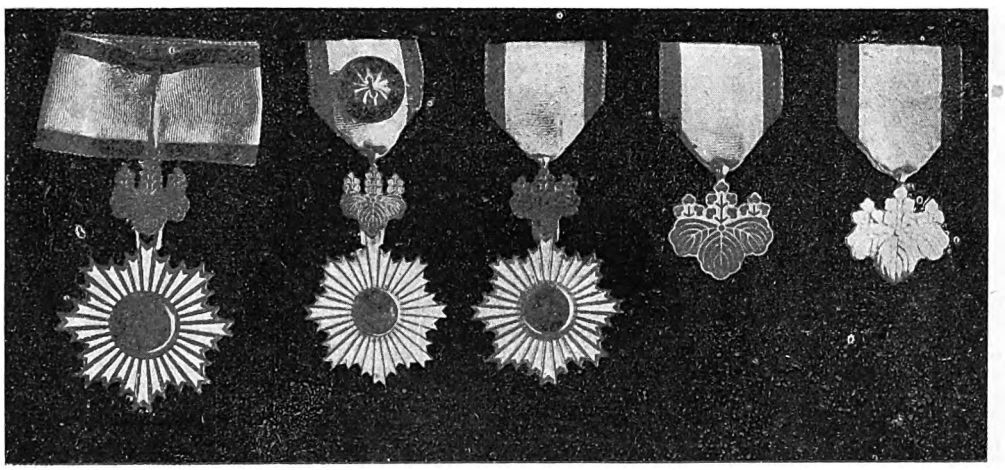
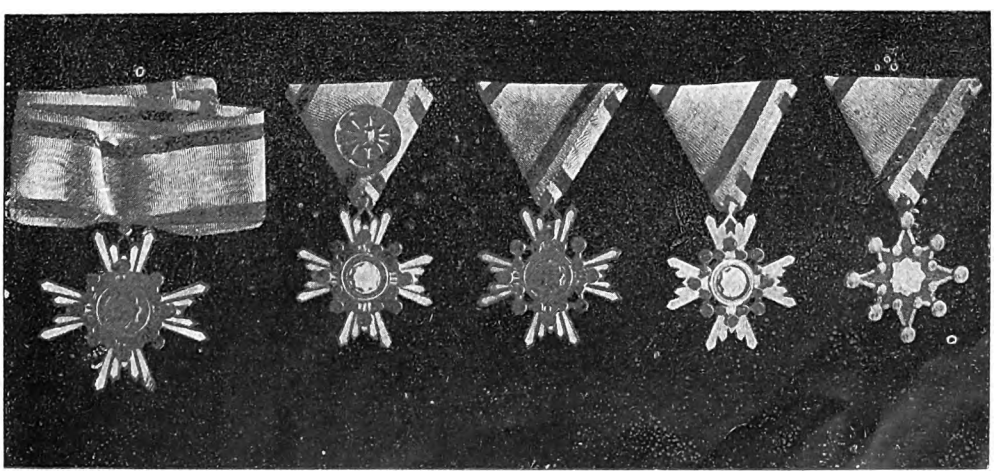
ORDER OF GOLDEN KITE, THIRD TO SEVENTH



ORDER OF RISING SUN, THIRD TO SEVENTH



ORDER OF SACRED TREASURE. THIRD TO SEVENTH

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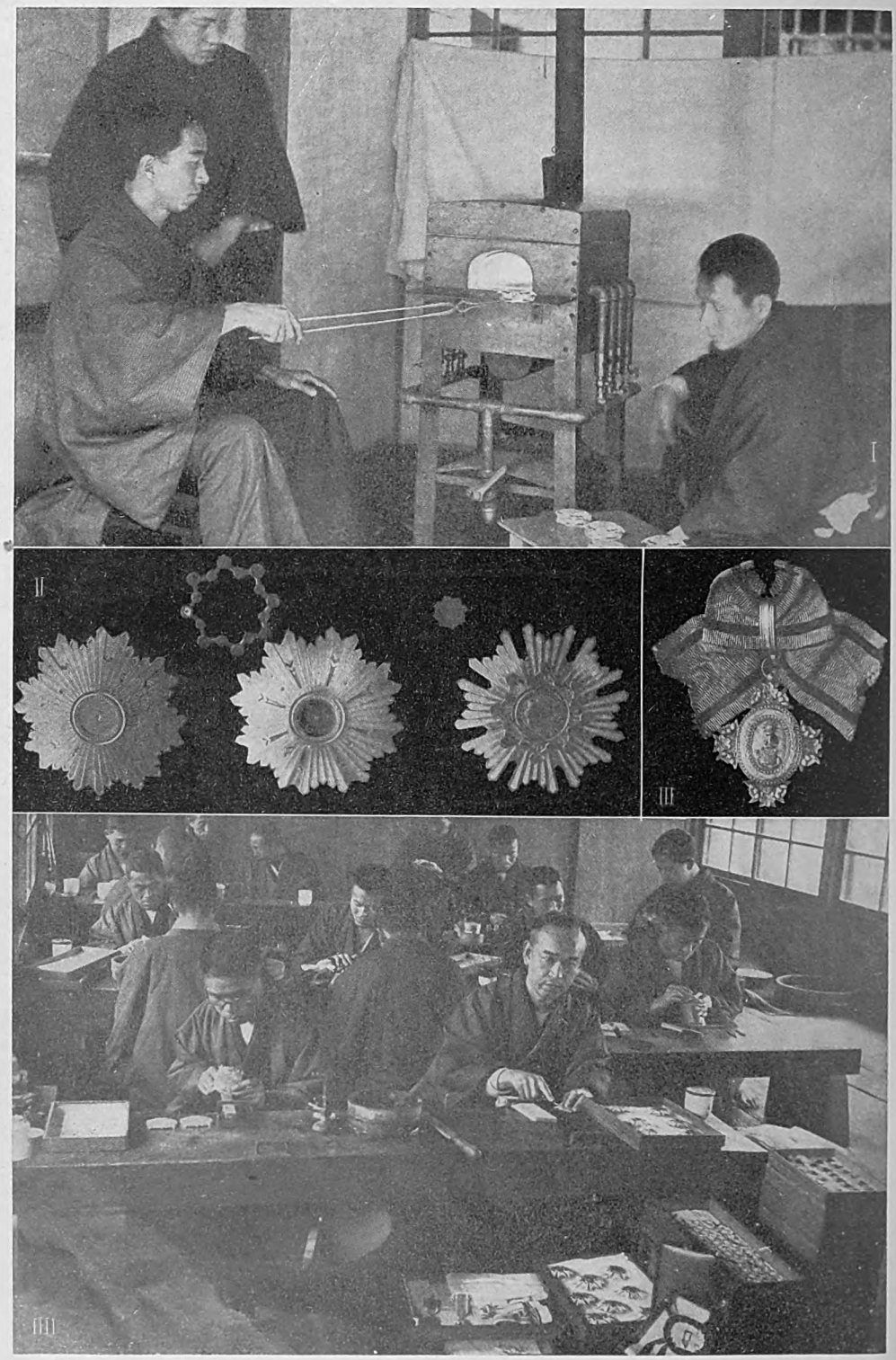

I, II, IIII. MAKING ORDERS OF MERIT III. ORDER OF SACRED CROWN

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HASSHOJIN

By Y. BUNGAKU

THE Hasshojin is a humorous novel by one of the older authors, Ryutei Rijo, whose wit is regarded as not inferior to that of even Shikitei Samba.

The year in which the volume appeared, 1820, marks the condition of society to which it appealed. The long peace of the Tokugawa era had begun to pall on many, and the cockney element of old Yedo was especially ill at ease. Luxury reigned everywhere and the uppermost consideration of all seemed to be how to spend the days most merrily. The general disposition toward effeminacy indicated a tendency to social decadence.

The title of Rijo's volume, Hasshojin, eight laughing fellows, suggests to some extent what would at that period appeal most to the public. And the character and contents are quite in tune with the pranks of Yedo wags at that time, who always had an eye to jollity. Picnics and excursions for pleasure were daily occurrences, and the incidents peculiar to these diversions often afforded the observant full scope for comic remarks. One cannot study the pages of the Hasshojin without being convinced that the characters therein depicted are true to life.

Once upon a time, so the story goes, there lived a wealthy merchant who had two sons, the eldest of whom was named Sajiro. The youth was one of those happy-go-lucky fellows produced by the social condition amid which he was brought up; and dissatisfied with his father's business, the lad left home, allowing his brother to succeed to the headship of the family and become heir to the estate. Establishing a home of his own on the banks of the Shinobazu pond at Uyeno the young man lived a gay life among his boon companions, one of which was a lad namad Ganshichi, a mere hanger-on.

On a certain day in spring he unexpectedly had a visit from six fellows as idle and fond of fun as himself; and the eight make up the characters in the story. One of the visitors, Soppachi, entertains the company with a story:

"Yesterday I went out to Higurashi to view the cherry blossoms, and was nicely fooled. There was in the place a certain tea-house with a pretty girl in waiting. A handsome young fellow of about twenty approached the house and entered to rest and refresh himself. He might have been the young master of some great family, for all I knew. Upon leaving the tea-house the noble youth was set upon by two toughs and a fight ensued. A crowd immediately collected to witness the row; and I hoped that some one would interfere and separate the antagonists. As no one seemed so disposed, I resolved to take a hand myself. Having quelled the disturbance the two vagabonds withdrew and entered the tea-house.

To my surprise the young man himself now re-entered the house and sat down where the pretty maiden was. The latter

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HARDSHIP

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took pity on the youth on account of the treatment he had suffered, and attempted to sooth him with kind words. While she was occupied in rearranging the rumpled clothes and dishevelled hair of guest the two rogues in the neigboring room began to sing accompanied by the *samisen*. Not to be outdone the young man and the maid began to dance to the music and playfully disported themselves about the room. The crowd outside, though somewhat astonished, yet thoroughly enjoyed the diversion and gave great applause. Thus the would-be disturbers of the innocent, were themselves befooled and completely discomfitted."

Having concluded his narrative the others remarked favorably on Soppachi's account of his adventure, and then decided all to go out cherry-viewing. On the way they finally agreed to go to Asukayama, and play tricks. One of their number, Abataro, was to disguise himself as a *samurai*, all dressed up in the best style with his black silk *haori* and family crest, and his two swords dangling by his hip as he strode along with high dignity. Sajiro and Demesuke were to assume the garb of pilgrims and wander about under the cherry blossoms. On meeting the *samurai* they were to peer at his braided head-dress and remark: "Oh, he is an enemy of our family!" and then go on to say how long they had been searching for the family enemy to take revenge. Then drawing their swords they were to attack him. The imitation *samurai*, on his part was to draw his sword and remark that he would finish them in short order and then pretend attack. Just at the moment of conflict, auther member of the party, Zuburoku, as to come up in the guise of a Buddhist priest and throw himself upon them to part them. As they cease for a moment, gazing in astonishment at him, he puts down his pack and opens it, taking out some delicious cakes, saké and *samisen* and offers a feast. One of the party was to strike up a tune on the *samisen* while others were to sing and still others dance. As the crowd gathered, four of the company were to mix up with them and later dance into the gay party, with pretence of adding to the merriment. Thus those who collected with a view to seeing a big fight had to be content with seeing a gay feast and a lot of dancing youngsters making fools of themselves for amusement.

The youths now set about borrowing the necessary garments for their escapade, and in doing so made many awkward mistakes and created some amusing situations. As they finished their make-up each looked his part to perfection, and finally they set out for Asukayama to carry out their absurd scheme. Their plan was to proceed to the place separately and meet by accident as designed, but they had taken a little too much saké before starting and the one who was simulating the Buddhist priest forgot his part and began to pray in front of people's houses along the way, after the manner of traveling priests, ringing a bell and calling for alms. Suddenly whom should he meet but his landlord who at once recognized him, and seizing the youth by the sleeve, held on to him, crying out and asking what he meant by going about begging when he had parents at home to support him. The youth tried to explain the circumstances to the old man, but as the latter was as deaf as a post, he failed to grasp the situation and Zuburoku was obliged to turn about and go home with the old man. His parents were astonished

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beyond measure to see their son return togged up in the guise of a travelling priest, and promptly demanded an explantion; and so the youth was compelled to let the whole thing out.

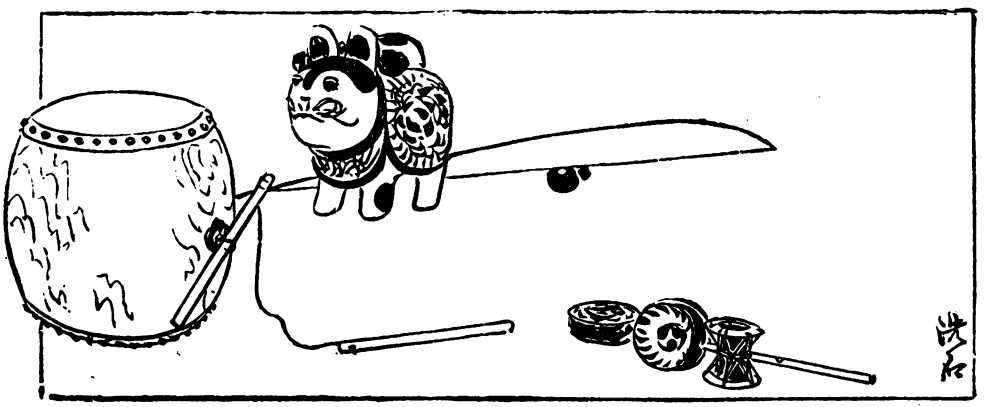
In the meantime, the other lads, knowing nothing of what had befallen Zuburoku, proceeded to Asukayama in good faith. There they waited about for the priest to appear, but in vain. During the time of waiting they fell in with two real *samurai* resting under the trees, and as the sword of the imiation *samurai* happened to strike against one of the real *samurai* the latter got angry and demanded an apology which was so readily accorded that the *bushi* got suspicious and the fellows had great difficulty in extricating themselves from an unpleasant situation. Resolving to wait no longer for Zuburoku they commenced at last their fighting and a great crowd collected to see the row; but as the conflict proceeded and the priest did not appear, they knew not what to do.

Suddenly there appeared upon the scene the *samurai* whom the lads had met with in the park, who drew their swords and commanded that the attack on the pilgrims be stopped. Seeing the swords gleaming above them the tricksters ceased their pretended fight, and fled in fear, the *samurai* running at top speed after them. In fact the youths never stopped running till they reached home, where they arrived helplessly exhausted.

In the evening Zuburoku called on them to find out how they had got on without him, and as each related his experience, the laughter was tremendous.

In this strain the Hasshojin goes on, relating the comic adventures of the eight youths, at Mukojima in spring time and on another occasion at Ryogoku, their plans invariably ending in ludicrous failure.

It will be seen that the humorous *motif* is much the same as in the *Hiza-kurige*, which evidently represented a phase of wit popular at that time and still enjoyed by the Japanese. This kind of humor is characteristic of the oriental temperment, especially from Japan southwards.



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A VAIN VOW.

Yearnwede

Nearuneð moon wo

Sorge lufie

Ræhdeda nede no

Twa wo mehi leor!

Better to love slept

Grædese than to keep wes weleh

Through the peering night.

Till I saw the lowly moon

Traverse her dewedding path!

Lady Alnaome Eason (10th Century)

Trans. by Dr. Guy Meredy

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A VAIN VIGIL

Yasurawade

Nenamashi mono wo

Sayo fukete

Kàtabuku made no

Tsuki wo mishi kana!

Better to have slept

Care-free, than to keep vain watch

Through the passing night,

Till I saw the lonely moon

Traverse her descending path!

Lady Akazome Emon (10th Century)

Tran. by Dr. Clay MacCauley

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NAILS AND NAIL MAKERS

NAILS are presumably as old as carpentry and joinering, and iron nails came into use with metal-working. In Japan, as in other lands, the earliest kinds were hand-wrought, the machine-wrought, and cut variety not appearing until quite modern times, while recently the French wire nail has been supplanting all others.

The machine-made nails were, of course, at first all imported, but now the manufacture of nails has reached such a state of extension and proficiency that imports have been remarkably reduced. In the year 1913 alone the import of nails to Japan fell some 70 per cent as compared with the previous year. In the year 1912 as many as 7,000,000 kegs were brought into the country, whereas in 1913 the number of kegs was only 220,000. In fact nail imports have now practically ceased. No clearer evidence is needed to show the very rapid development of nail manufacture in Japan.

The chief factories now engaged in this industry are the Yasuda Manufacturing Company, which has works at Yedamitsu in Kyushu and in Tokyo; the Kishimoto Nail Works at Amagasaki in Settsu, both of which are carrying on representative enterprise in nail making. The Yasuda Company, under the management of the Trading Company of the same name, is really owned by the Yasuda family, in turn owners of the well known Yasuda Bank. This company began the manufacture of nails in the year 1897, the first factory being established at Fukagawa in Tokyo. Experts were sent abroad to become more expert and to bring back the best nail-making machinery from America. The factory having been well set up with modern machinery, the manufacture of wire nails was undertaken under the supervision of experts from the United States. So successful was the undertaking the factory had to be enlarged in 1899, a large number of machines being installed. In the following year the factory, having been destroyed by fire, was rebuilt on a much more extensive scale. Up to this time all the wire for making the nails had to be imported; and as the tariff was high the price was unable to compete with that of imported nails. The German nails were the cheapest on the market, and the company had to do something to meet this competition, especially as the German traders had a trick of dumping, which greatly disturbed the market.

How to negotiate the situation was by no means an easy matter. The continued lack of technical knowledge among the workmen and some deficiencies of business management greatly hindered the possibility of successful competition with the imported nails. The difficulty was to get wire made at home, that would be suitable for nails. But rapid improvement in the government iron foundries greatly assisted the nail business; and this, together with the new policy of protecting home industries, put the nail-making business on

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NAILS AND NAIL MAKERS

NAILS are probably as old as carpentry and jointing, and from such crude beginnings as in Japan, as in other lands, the nail-maker's work has kept pace with the wrought nail as the machine-made nail has kept pace with all others.

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The chief factories now engaged in this industry are the Yamaki Nail and Hardware Company, which has works at Yokohama in Kyushu and in Tokyo; the Nihonbashi Nail Works at Nagoya and in Tokio; both of which are carrying on a prosperous business in nail making. The Yamaki Company, and the management of the Hardware Company of the same name, is chiefly owned by the Yamaki family. The company began the manufacture of nails in the year 1879. The first

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its feet, so to speak. Once the proper quality of iron was forthcoming there was no further obstacle.

By the year 1910 the Nippon Company was ready to establish another factory, which was erected at Yokohama in Kizukiba. The present output of the Tokyo works is equal to about 150,000 kegs a year, while the Nippon works turn out as many as 250,000 kegs annually. In the two factories from 1,200 to 1,600 skilled workmen are employed. The rolling mills in Japan are more adapted to domestic use than the improved product for which we look to and the thickness of the timber used in Japanese machinery and house construction generally. At the Tokaido Exhibition the Nippon Company received a really-deserved medal of honor.

The present home supply of nails has greatly benefited on its own and buildings in Japan. Under the regime of imports the builders were obliged always to keep a big stock on hand for there was no telling when the supply would run short. Often the mill delivered the orders in a manner of months, thus causing many heavy inventory loss necessary. With the establishment of the Company all mail-ing will from and country adopted; it is the kind of system which is also on the mail business in Japan only to be followed in this country for two hours dependent on mail supplies.

In a land like Japan, where the majority of the buildings are still of wood, the demand for nails is something enormous and constant. And the Japanese carpenter or builder seems to put a good many more nails into a house than the foreign builder. The wood is thin and there are numerous pieces, all of which depend on nails for strength and position. In a land of frequent earthquakes the houses must be strong and able to endure rocking and tilting to a considerable degree; and for this the native mode of architecture and construction is more adapted than the western. A 2½ inch nail, i. e. No. 11 or 12, is the most common, while 1½ inch nails are also in constant demand. These are used for the most part in house construction, all other sizes being used in furniture making and so on.

The most sold for Japanese nails is usually iron, but there is a big demand also for brass and copper nails, and even for nails made of gold or silver. The old hand wrought nail of Japan was square headed, but the machine nail is round, as in the west. The Japanese have a copper and a silver nail made after the manner of the old iron. Instead of using simply a ring of the upper deck of the nail here is a right angle. There are a great many forms of nails to keep pace with the or other design. The average is a kind of tiny iron peg for fixing two edges together. Then with ring round brass heads are also in great demand, while iron heads and nails of all sizes are in daily use. Bamboo-wood nails are used for mending lacquer and other boxes as well as for [illegible]

its feet, so to speak. Once the proper quality of wire was forthcoming there was no further difficulty.

By the year 1910 the Yasuda Company was ready to establish another factory, which was erected at Yedamitsu in Kyushu. The present output of the Tokyo works is equal to about 150,000 kegs a year, while the Kyushu works turn out as many as 250,000 kegs annually. In the two factories more than a thousand workmen are employed. The nails made in Japan are more adapted to domestic use than the imported goods; for they are made to suit the thickness of the timber used in Japanese carpentry and house construction generally. At the Taisho Exhibition the Yasuda Company received a welly-merited medal of honor.

The present easy supply of nails has greatly benefited contractors and builders in Japan. Under the regime of imports the builders were obliged always to keep a big stock on hand; for there was no telling when the supply would run short. But now the nail factories of the nation are a source of constant supply, thus rendering heavy investment less necessary. With the outbreak of war in Germany all nail imports from that country stopped; but it has had no appreciable effect on the nail business in Japan, since the building trades in this country are no longer dependent on nail imports.

In a land like Japan, where the vast majority of the buildings are still of wood, the demand for nails is something enormous and constant. And the Japanese carpenter or builder seems to put a good many more nails into a house than the foreign builder. The wood is thin and there are numerous pieces, all of which depend on nails for strength and position. In a land of frequent earthquakes the houses must be strong and able to endure rocking and tilting to a remarkable degree; and for this the native mode of architecture and construction is more adapted than the western. A 2½ inch nail, i. e. No. 11 or 12, is the most common, while 1½ inch nails are also in constant demand. These are used for the most part in house construction, all other sizes being used in furniture making and so on.

The material for Japanese nails is usually iron, but there is a big demand also for brass and copper nails, and even for nails made of bamboo wood. The old hand-wrought nail of Japan was square-headed, but the new wire nail is round, as in the west. The Japanese brass or copper nail is often still made after the manner of the old iron hand-wrought kind, the head being simply a portion of the upper body of the nail bent over at right angles. These are frequently used for wall nails on which to hang pictures or other things. The *kasugai* is a kind of tiny iron dog for keeping two edges together. Tacks with big, round, brass heads are also in great demand, while iron brads and tacks of all sizes are used in upholstery. Bamboo-wood nails are used for making hibachi and other boxes as well as book cases.

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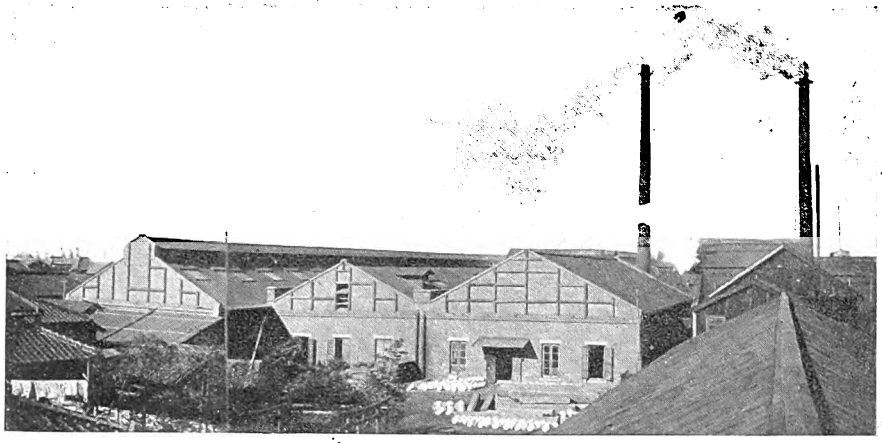
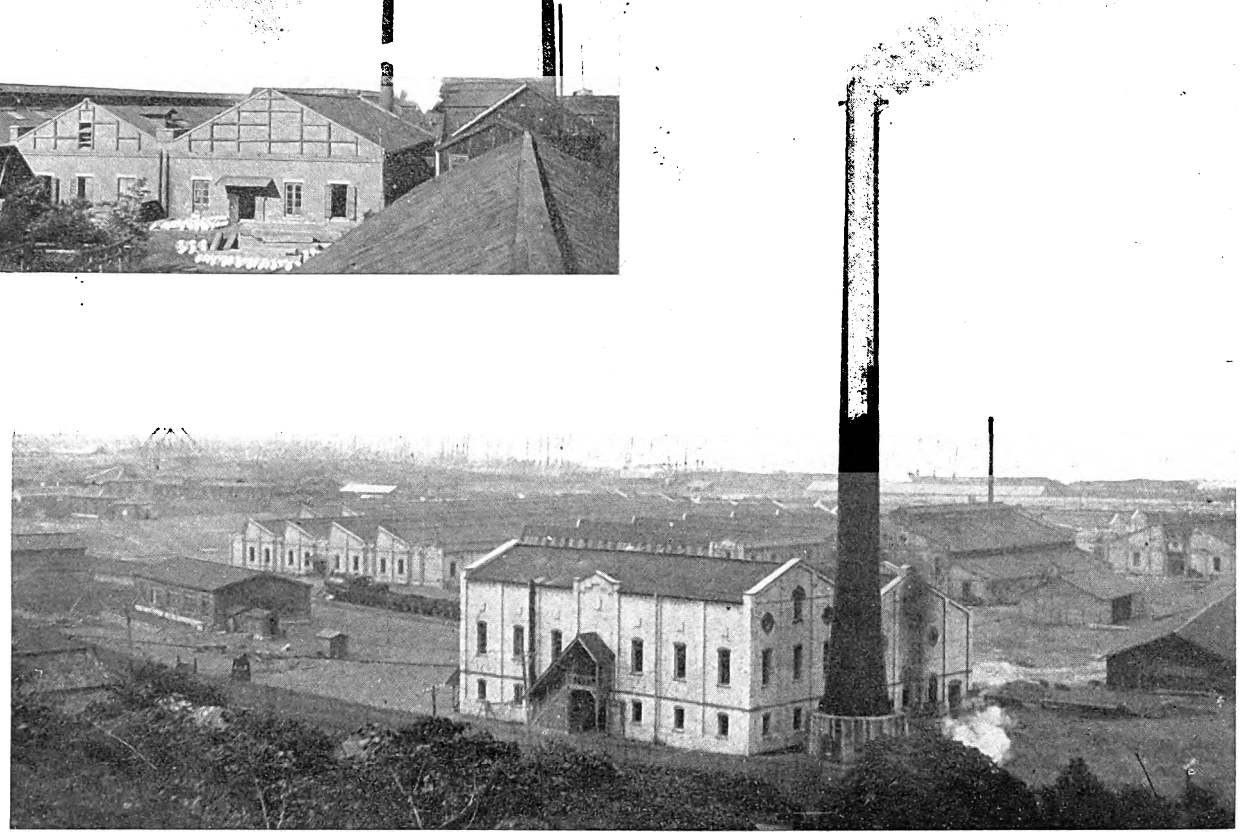


TOKYO NAIL
FACTORY



YEDAMITSU NAIL WORKS

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EDUCATION OF A WARRIOR

By T. HEITAI

DURING the Tokugawa period the common people were educated in private schools, known as *terakoya*, but the *samurai* received their education in special schools established by the clan to which they happened to belong. In the *samurai* schools the pupils were instructed in the teaching of Confucius as well as in the military arts. The instructors in military science were highly prized by the *samurai* fraternity and received quite handsome rewards for the time. Military education at that time consisted chiefly in acquiring skill in fencing, *jujitsu* horsemanship, archery and the handling of the lance or spear. Usually the pupils went to the house of the teacher to learn fencing and *jujitsu*, while archery and horsemanship were taught on the parade ground.

Archery and horsemanship had a closer relation than at first sight appears; for the true soldier must be able to shoot well on horseback. The shooting ring was called the *baba*, a word often attached to place-names in Japan. In Tokyo there is a spot called *Takata-no-baba*, as in ancient times riding and archery were practised there. To one side a high embankment was raised so that arrows might not fly wild and wound people passing. On the *baba* were set up here and there along the course targets for the mounted archers to practise shooting at as they awept along. The bow and arrow took the place of the rifle in that day and skill with the bow was regarded as of paramount importance. To have the reputation of being an expert archer was to have fame indeed. One of the great teachers of archery in former days was a gentleman named Wadagaki, father of the present Professor Wadagaki of the Imperial University. In the Tokugawa days archery meets were held for the purpose of promoting skill in the art.

One of the most noted meetings for the promotion of skill in the handling of the bow was that held at the *Sanjusangendo* temple in the east of Kyoto. The real name of the temple is Renge-o-in. It was erected under the auspices of the Emperor Goshirakawa and is famous for its one thousand images of *Benju Kwannon*. The present building was completed in 1266. At this temple an archery meet

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DURING the Tokugawa period the common people were educated in private schools known as *terakoya*, but the sons of warriors received their education in special schools established by the clan to which they belonged. In the *terakoya* besides the pupils were instructed in the reading of Chinese as well as in the military art. The instructors in military science were highly prized by the samurai class, and received quite handsome salaries for the time. Military education at that time consisted chiefly in acquiring skill in fencing, jujutsu, horsemanship, archery, and the handling of the lance or spear. Usually the pupils went to the house of the teacher to learn fencing and jujutsu, while archery and horsemanship were taught on the parade ground.

Archery and horsemanship had a closer relation than at first sight appears; for in the time such a man must be able to shoot well on horseback. The shooting in archery was of the kind known as *yumi-tori-shiki*, or shooting in passing. In Tokyo there is a spot called Takada-no-baba, as in ancient times riding and archery were practised there. To one who is a high samurai was raised to that person might ask for wild and wound people passing. On the days were set apart and there along the course targets for the practised archers to practise shooting at as they swept along. The bow and arrow used for the purpose of the bow was required to be of paramount importance. To have the reputation of being an expert archer was to have fame indeed. One of the great teachers of archery in former days was a gentleman named Wadagaki, father of the present Professor Wadagaki of the Imperial University. In the Tokugawa days archery meets were held for the purpose of promoting skill in the art.

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was held every year in April and May. The first of such meets is said to have been held there in 1565 by the priest of the temple, *Nagi-bo*. Before taking part in the great contest the archers had to perform a ceremony of bodily purification and for some days previous were not permitted to eat fish. All through the day they practised with the bow beside the great temple; and then in the evening the real contest began. The space was over the long veranda of the temple with a high wall of wood at one end, on which the target was marked. To the right of the target stood the umpires taking down the result of each shaft shot. On the left side of the target a big bonfire burned all night, so that the archers could see where to aim. With the different contestants umpires also stand to see that the rules of the occasion were duly observed. As soon as the arrow is shot from the bow the umpire shouts and at the same time signals with a flag to the umpire at the other end of the range; and the letter responds, signalling whether it is a hit or miss. One umpire records the results; and the arrows hitting the bull's eye are called *toshiya*. And he who wins the greatest number of such shots is naturally best. The contest goes on till noon of the next day, during which time the interested spectators witness eagerly the competition from a space without the range, separated off by pickets. The champion has the honor of having his name inscribed on a board with the words "only one under the sun" and the board is hung up in the temple. This board is replaced by that bearing the name of the champion of the following year if he makes a greater number of hits. The distance is 389 feet, and only one who wields a powerful bow can get the bull's eye at such a range. In 1606 a man named Asaoka Heiyemon took fifty-one *toshiya* and won the prize board. In 1662 Hoshino Kanzaemon, a warrior of Iwari, made a record by shooting 6600 *toshiya* at one meet. He held the championship for five years; but in 1668 Kasai Soyemon, a warrior of Kii beat this record by shooting 7077 *toshiya*. This inspired Hoshino to new efforts, and the following year he rewon the championship by putting 8,000 arrows in the ring. He could have gone on, as the time was not up but declined out of consideration for future contestants. The lord of Kii, though a relative of the lord of Owari, both being of the Tokugawa family, greatly regretted to have been thus outdone by a clansman of whom he was a rival; and so in 1687 a clansman of Kii named Wada Daihachi shot 13,053 in the time, of which 8,133 arrows hit the mark, and was thereafter admired as the best archer in all Japan. He was only 18 years old at the time.

The story goes that when Wada once entered the contest at the *Sanjusangendo* Hoshino was one of the spectators. Wada, feeling the responsibility resting on him, was too cautious and his arms

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hardened and he failed, thus arousing much sympathy in the heart of Hoshino. The latter went to him and explained the cause of his failure. Then Hoshino cut the palm of Wada's hand and bled it, after which he put the arrow in the bull's eye every time. Hoshino could have defeated Wada but he refused to enter against him. The following year he refused to attend the contest. The name of Hoshino is even more widely honored than that of Wada, though no one had ever broken the record made by the latter.

In old Yedo the first *Sanjusangendo* was set up at Fukagawa in 1642, and it still remains. Yearly the archers met here and went through the contest, but the records mentioned above were never reached. In 1831 Hattori Gonzaemon shot 1310 arrows; and in 1852 Tsuruta Tatsutaro delivered 5,383 *toshiya* out of a total of 10,045 shot. Yedo has never excelled this record. At Yedo they also held a contest for youths under fifteen, which was known as the *hando*, the range covering half the temple length; hence the name, *hando*, or half the temple. In 1703 Kajikawa Shozo, a boy of twelve sent 10,011 *toshiya* out of a total of 12,295 discharged, and was given 100 *koku* of rice for his feat by the *daimyo* of the province from which he came. In 1713 Takase Kinya, a lad of ten, short 11,578 *toshiya* out of a total of 13,000 trials, and his *daimyo* gave him 200 *koku* of rice as a prize. It was not the custom to award any prize to boys; so the treatment in these two cases was exceptional on account of the marvellous result, attained by the youths. Such were the attempts of the government of old Japan to encourage military arts in the days before rifles came to render the bow and arrow obsolete.

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In old Yedo the first Shōgun's wife was cut up at Fukagawa in 1614, and it still remains. Yearly the archers met here and went through the contest, but the records mentioned above were never reached. In 1681 Tokugawa Tsunayoshi delivered 3,856 arrows and in 1850 Tanuma delivered 3,856 arrows out of a total of 10,042 shot. Yedo has never excelled this record. At Yedo they also held a contest for youths under fifteen years in the Sanjūsangendō, which was the scene of the Kanga contest, but the temple burnt; hence the name, Asakusa, or hall the temple. In 1701 Kajikawa Chikara, a boy of twelve years, defeated 133 of a total of 1,295 challenged, and was given 100 koku of rice for his feat by the daimyō of the province from which he came. In 1713 Tokugawa Shigeyoshi, a lad of ten, shot 1,248 hashiri out of a total of 1,600 trials, and his daimyō gave him 200 koku of rice as a prize. It was not the custom to award any prize to boys in the tournament in these two cases mentioned on account of the nonvolunteer material by the youths. Such was the attempts of the government of old Japan to encourage military arts in the days before rifles came to render the bow and arrow obsolete.

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POSSESSION

All beauty hides a thorn,
    And so doth every rose;
But only for the scorn
    Of rude hands we impose.

Yet there's a harmless touch
    All free from prickly fears;
'Tis gentle overmuch:
    Love's tenderness and tears.

The rose was made to bloom,
    And beauty for the soul;
To pluck is to consume
    What Love possesseth whole.

—J. Ingram Bryan

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SHIPS AND WAR

By DR. SEI-ICHI TERANO

(THE IMPERIAL UNIVERSITY, TOKYO)

THE unprecedented war now devestating Europe, though unpleasant to contemplate, has nevertheless to be taken into account, especially as indicating the preparation nations should make to meet the emergencies of the future. This is particularly true of shipbuilding. The war has forcibly impressed on all the world the importance of being able to construct ships and of being independent in such construction. The first effect of the war on our construction policy was to make the government at once order ten new destroyers, the expenditure for which was specially authorized by the Diet. The fact that ten such boats can be built in Japan in seven months is in itself a notable eventuality, and points to the remarkably rapid progress Japan has made in ship construction in recent years. But in this important matter we are yet neither perfect nor independent to the extent that is desirable. This may be inferred from the fact that the construction of the ten destroyers occupies the full time of our dockyards for the present, and no other orders can be accepted until the ships are launched.

As to equipment and skill in construction, however, the Japanese yards are fully equal to those in Europe and America; and when we have extended our scale of output a little more we have every conviction that orders from abroad can be filled in our dockyards as efficiently and promptly as in western yards. Our greatest drawback so far is lack of construction material, especially iron and ship's plating. To meet the requirements for constructing the ten destroyers alluded to, our iron works are kept so busy that no other orders can be entertained. Should the need arise for the construction of a big ship we could not meet it, simply for lack of material. Thus war and navigation have a very close connection. Even the smallest war requires ships; and the greater the war the greater will be the demand for ships. The present unexampled war in Europe is an example of this, where the importance of ships for the transportation of troops and stores has been doubled and even trebled. Even our own small war at Tsingtau took so many ships from regular commercial service as to have a serious effect upon commerce and navigation.

During the war with Russia and the one with China none of the great shipbuilding countries were affected, as the sphere of conflict was so limited; and so the supply of ships was easy; but in the present war in Europe all the great shipbuilding countries of Europe are involved and the supply of ships is a matter of great difficulty, the result being that Japan will have no source of supply either in material or ships fully equipped, and she will thus be thrown completely on her own resources. Should the war be extended

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By DR. SHIGETOMI TERAMO

(The Imperial University, Tokyo)

THE unprecedented war now devastating Europe, though unpleasant to contemplate, has nevertheless to be taken into account, especially as indicating the probable motions should trade to move the emergencies of the future. This is particularly true of shipbuilding. The war has forcibly impressed on all the world the importance of being able to construct ships and of being independent in such construction. The first effect of the war on our construction policy was to make the Government at once order 8 new destroyers, the expenditure for which was specially authorized by the Diet. The fact that ten such boats can be built in Japan in seven months is in itself a notable accomplishment, and points to the remarkably rapid progress Japan has made in shipconstruction in recent years. But in this connection we are rather pleased not for independent to the extent that is desirable. This may be inferred from the fact that the construction of the ten destroyers occupies the full time of our dockyards for the present, and no other orders can be accepted until the ships are launched.

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unduly we shall feel this inconvenience considerably. Everything possible, therefore, should be done for the extension and equipment of our own navy yards so as to be capable of meeting successfully all emergencies.

With the cessation of German trade in the Far East and in the south seas Japan has a splendid and unprecedented opportunity of entering the breach to establish a profitable market for her manufactures, if she has sufficient ships to enter the contest. As the Germans succeeded by the assistance and co-operation of their government, until their shipping and their wares extended to all lands, so we also may hope to succeed, our government doing what it can to help out in the undertaking. Now that the system of money exchange has undergone revival and the dangers of navigation have been removed, the time has come for us Japanese to reopen commercial activity in China and the south sea islands; and this will undoubtedly increase still more the demand for ships. The British dockyards are at present congested with orders for warships, and can undertake none for commercial ships. Owing to the check of war on shipping, freight is accumulating in all countries, and at the end of the struggle the world will no doubt see tremendous activity in shipping; and so the demand for vessels will increase enormously. The only thing for Japan to do under the circumstances is to get ready to build her own ships. This she cannot well do until means are provided for a sufficient, supply of construction material.

Hitherto Japan has imported most of her steel for ship construction from Europe; from England, and recently from Germany owing to the lowness of German prices. But this importation is now stopped and is unlikely to open to the same extent in future. Even if such imports are attempted it can only be at an enormous increase in cost. But we can import the necessary material from America. After the lines by the Panama canal are in full running order the iron and steel products of eastern America can be imported to Japan at a reasonable cost. The only alternative is to make arrangements for producing the building material ourselves. The ore is here, but we have only two iron foundries at work and the supply of pig iron is short. If we could but import enough pig iron there would be no difficulty in turning it into steel, and then Japan would be independent.

The Yawata iron works supply material for the manufacture of arms chiefly and cannot meet the demand for steel used in ships, while the Kamaishi foundry is insufficiently equipped for any extensive output. The most urgent necessity, therefore, is the establishment of an iron foundry and steel plant adequate to the demands of our growing shipbuilding industry; and the government should assist the enterprise with a proper subsidy. It would not be a wise policy to attempt assistance by increasing the tariff on iron and steel, as this would retard the development of our iron and steel manufactures of various kinds. Any scheme that impedes industry is a mistake. Therefore the tariff on iron should be kept as low as possible. Even though the tariff on iron were removed the imported material has the disadvantage of freight cost; and with our comparatively cheap labor we can get ore from Korea and China at an outlay that would fully justify our undertaking it. Thus the production of proper ship construction materials in Japan is well within our reach if we would but go about it with determination and intelligence; and for this there is no better time than the present. By this means we could reduce the cost of material about one half. It is strongly to be hoped that the government will take a decided step in this direction. The development of iron manufacture stimulates shipbuilding and the making of machinery as well as numerous other important industries, all of which are vitally necessary to the progress of national economics and industry.

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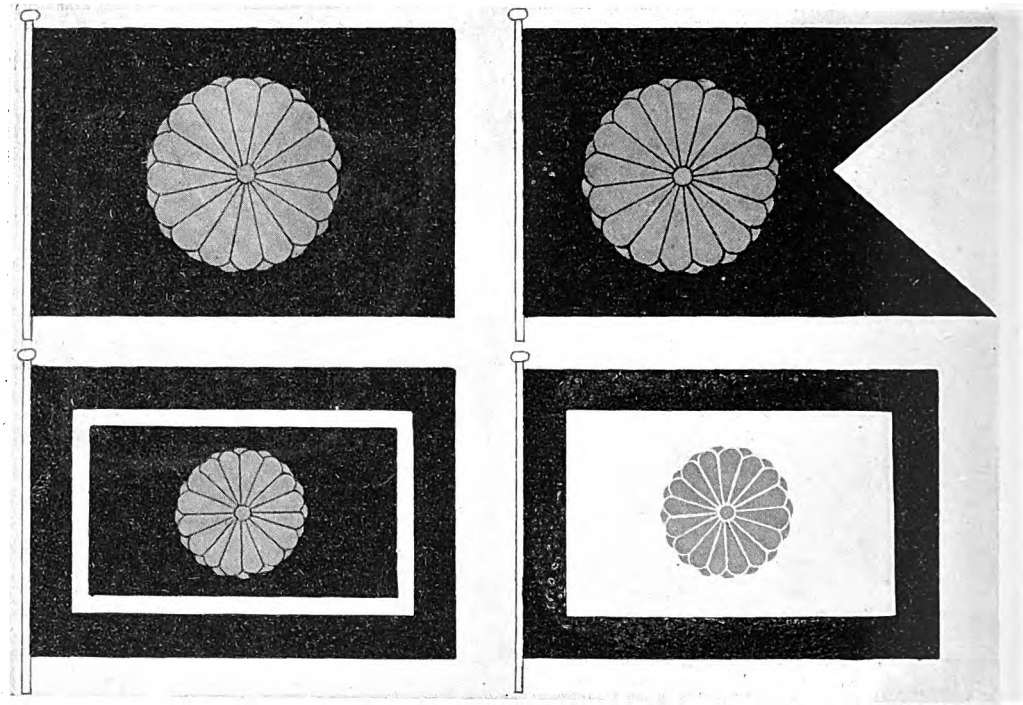
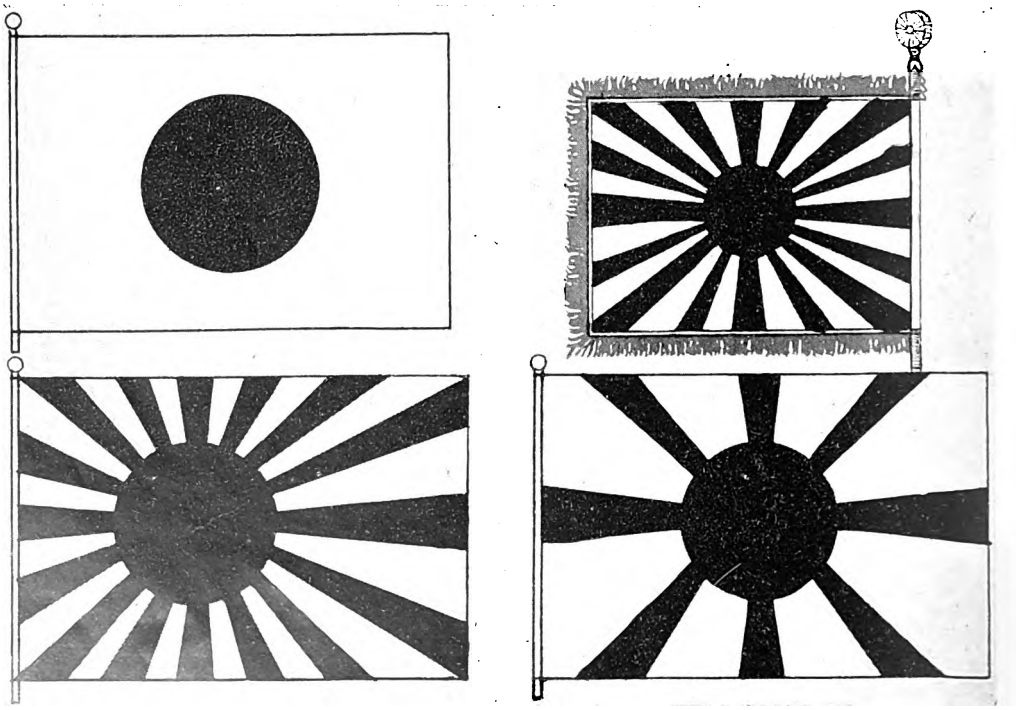


EMPEROR'S FLAG
CROWN PRINCE'S FLAG

EMPRESS'S FLAG
FLAG OF IMPERIAL FAMILY



NATIONAL FLAG
NAVAL ENSIGN

REGIMENTAL COLORS
ADMIRAL'S FLAG

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OUR NATIONAL ENSIGN

By Y. AIKOKU

THE present flag of Japan, like those of ther nations, is an evolution from symbols of former times. Flags have been used in Japan indeed from the dawn of history. Tradition coming down from even mythological times makes mention of flags and banners used on ceremonial occasions as well as in times of war. The symbols on such flags were various. Some were adorned with the disc of the sun, others with that of the moon and others again had representations of birds on them. We are told that on New Year's day, 603 A. D. flags were used in decorating the Imperial palace of the Emperor Suiko. On the right were placed flags with the sun and *suzaku*, or flag symbolizing the South, and the *seiryu* flag representing the East, while on the left were set up the *gessho* or flag of the moon, the *byakko* or flag of the West and the *genbu* or flag of the North. The nature of these flags is interesting. The *suzaku*, representing the South, had a red bird inscribed on it; the *seiryu* had on it a blue dragon standing for the East, and the *byakko* a white tiger symbolizing the West. The *genbu*, or flag of the north had on it a black tortoise. The four flags indicated the four quarters of the universe and had a sacred signification. The system had been adopted from China. It will be remembered that on the occasion of the funeral of the Emperor Meiji the sun flag and the moon flag were used.

The Imperial ensign had existed in one form or another from remote times, the different ages adopting different designs. It was usually in the banner form, and quite long. The form most commonly used consisted of two long banners with the sun and the moon, the length being 13 feet and the material brocade. The moon was in silver and the sun in gold. The banners hung from a cross-bar on a pole; and from the bar depended two decorations known as *futai* about 20 inches long, the pole itself being sixteen feet in length. This banner was known as *nishiki-no-mihata* and was always in the Imperial household. The Imperial army was always in possession of this ensign, and an army without it was regarded as rebel. The great importance of the flag in ancient times may be seen from the fact that because Ashikaga Takauji obtained possession of this flag he was able to raise a successful opposition to the Emperor Godaigo, the people believing that his cause was legitimate since he had the Imperial ensign. Such was the respect paid the national flag in that day.

After the Emperor Meiji came to the Throne the Imperial ensign was remodeled and the flags of the Emperor and Empress adopted. The Imperial flag was to be made of red brocade, with the sun in gold on one side and the moon in silver on the other, the shape being that of an ordinary modern ensign. The

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OUR NATIONAL FLAG

By Y. AMENOMIYA

THE present flag of Japan, like those of the nations, is an evolution from primitive forms. Flags have a long history. Tradition coming down from mythological times makes mention of flags and banners used on ceremonial occasions as well as in times of war. These probably as such flags were adopted were adorned with the disc of the sun, either in that of the moon and other again had representations of birds on them. We are told that on New Year's day, 667 A. D. flags were used in decorating the Imperial palace of the Emperor Saiko. On the right were placed flags with the sun and moon, on the left those bearing the Dragon, and the rear was occupied by flags with birds on them. Flags of the *Yang* and *In* principles, or flag of the *West* and the *East*, flag of the *North*, The *South*, a combination of these flags is interesting. The *Yang* principle being the male, had a red disc in the middle and the *In* principle a white disc symbolizing the *West*. The *Yang* or flag of the north had on it a black tortoise. The four flags indicated the four quarters of the universe and had a sacred significance. The flags were placed in front of the Palace. It is said to be recommended that any type of the ground of the Emperor flag and the sun flag were

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Imperial Standard is of blue, bordered and fringed with yellow. The flag of the Prince Imperial is of blue, bordered and fringed with red. The flags of the princes were worn just below the top by the public, and really have no place in this book. The flags used during Imperial processions are generally the full flags but reduced from the complete size. Thus the flag accompanying the Emperor in a sedan chair measures 60 feet, fully extended by purple lines. The flag is hung and may be seen during Imperial visits of any ceremony. The flag used by the Empress is the same, only the border side is 48 feet instead of 60. The flag of the Crown Prince is like that of the Emperor with the exception of the purple lines surrounding the golden dragons with seven.

Of course in the army and navy there are special flags for special purposes and persons, such as the Admiral's flag, and those of the viceroy, commander and so on. The naval flag is a rising sun, and the army is represented by the naval ensign.

The many flags of Japan have a long history. In ancient times generals and other officers had their flags on which the Imperial crest, such as the chrysanthemum or dragon, figured, but the custom of using these flags on the field of battle was a product of the Middle Ages. The flag of the Emperor is the same as the Imperial standard, and the Crown Prince's flag is like that of the Emperor with the exception of the purple lines surrounding the golden dragons with seven.

In the Middle Ages the Japanese were divided into clans, each of which was represented by a flag, and these flags were used by the samurai as a standard. These clans had their flags to represent them and also personal or family flags. These flags were all banner flags, about twice as long and two feet wide. Such flags were attached to their saddle or the upper end only and allowed to float on the wind, or they were fastened at top and bottom to the pole as a sail is hung. These banners were known as Nobori. Family crests were called Kamon and sometimes the flags were adorned with these crests. The flags were to be placed on the back of the soldier. In battle no flag, no glory. The flags used the soldiers were dressed up in bright colors so as to impress or terrify the enemy. But this purpose of terror was soon lost sight of, and the flags were worn on each side. Even the boats had their flags which were known as Funadeshirushi, which corresponded somewhat like these now used by the Japanese as ensigns and jacks on a naval or standard. These came into favor about the 16th century.

In the Middle ages the many clans all had flags to represent them. Some had their flags on the right side of the boat, and others on the left. Some had them on the bow, and others on the stern. Each flag had its own design, and was known as the Funadeshirushi. The flags were of various colors, and were made of silk or cotton. Some had the sun, others the moon, and others the god of war. Hachiman had a

Imperial ensign is 11 feet 7 inches long, and 7 feet 7 inches wide. The flag of the Prince Imperial is of blue brocade and has on it the sun in red. The flags used for princes have never yet been seen by the public, and really have not yet been used. The flags seen during Imperial processions are not really the full flags but reduced forms for everyday use. Thus the flag accompanying the Emperor is a golden chrysanthemum an red silk, encircled by purple lines. This flag is square and may be seen during Imperial reviews of army or navy. The flag used by the Empress in processions is the same, only the outer side is cut obliquely to a V. The flag of the Crown Prince is like that of the Emperor with the exception of the purple lines surrounding the golden chrysanthemum.

Of course in the army and navy there are special flags for special purposes and persons, such as the Admiral's flag, and those of the vice-admiral, commander and so on. The naval flag is a rising sun; and the rank is represented by the number of rays.

The army flags of Japan have a long history. In ancient times generals and other officers had their flags given by the Imperial court. Such flags had on them representations of dragons, tigers, bears, oxen and so so; but after the Heian era the custom of using these flags on the field of battle was abandoned for that of using ensigns of their own design. During the great civil war between the Genji and Heike clans the use of flags and banners developed enormously. Like the wars of the Roses in England, the Heike used a red flag and the Genji a white one. And there were numerous war banners as well. It is said that the Genji used white because the god of war, Hachiman, had a white pigeon to represent an angel. In that day it was the custom for a samurai family to have a flag to represent it; and each general too had his own flag. These flags were all banner shape, about 12 feet long and two feet wide. Such banners were attached to their poles either at the upper end only and allowed to float on the wind, or they were fastened at top and bottom to the pole as a sail to a mast. These banners were known as *hatajirushi*. Smaller ensigns were called *kobata* and *sashimono*, the former being intended for carrying in battle as colors and the other to be placed on the back of the soldier. In ancient warfare, no guns being used, the soldiers were dressed up in bright colors so as to impress or scare the enemy. For this purpose numerous *sashimono* were borne or worn on each side. Even the horses had their flags, which were known as *umajirushi*, which represented something like those now used by the firemen's associations, and known as *matoi* or standards. These came into favour about the 16th century.

In the Meiji era the army flags were all remodeled and made to approach a more modern meaning and form. A regimental flag was designed for regiments, the flag being known as the colors. Each warship likewise has its own flag. Such flags are presented to the regiment or warship by the Emperor in person. The day set for the presentation of colors is a great day on any warship or in any regiment, and the anniversary is for ever commemorated. The regimental flag is a sun with rays surrounded by purple clusters, while the naval flag is a rising sun with rays and no clusters. The regimental colors are borne on a black lacquered pole with a three-sided carved chrysanthemum on the top.

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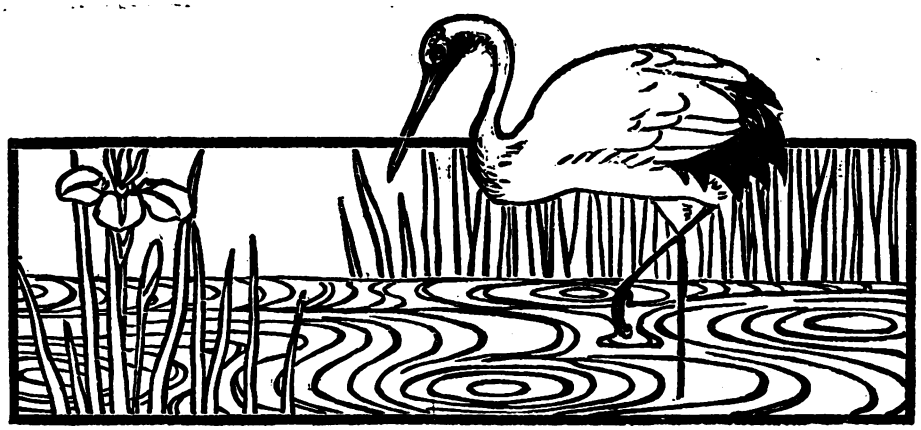
The rising sun as a representation on flags is very old in Japan, having been used in various ways from time immemorial. During the civil wars many heroes adopted it for their crests and it was flourished on coats of arms everywhere. The design of a red sun on a white background had a natural attraction for the Japanese: it is so simple and expressive. In ancient times Japan was supposed to be the land nearest to where the sun rises; it was the sun-birth country, and so the Chinese called it. And when the Yamato came to these islands they were wont to call themselves the people of the sunrise land. In fact the sun was an object of worship, as it still is among many in these islands. The Imperial family was regarded and is still regarded as the sun on earth. The Emperor is the descendant of the sun-goddess and has in him the spirit of the sun. The Crown Prince is the one who inherits the spirit of the sun; and so the long succession of eternal light goes on to guide and illumine Japan forever. The name Nippon means sun-source; the land of the people born of the sun. There is nothing strange, therefore, in the Japanese having adopted the sun as their flag symbol. The flag of the rising sun came into use as the flag of the whole nation in the later Tokugaga days. When Japan came in contact with foreign nations some national emblem was found necessary for ships, and the rising-sun flag was so used. It was not, however, adopted as the national flag until after the visit of Commodore Perry. It was so used by the shogun in 1863, the use being, as suggested, limited to ships; and then in 1870 it was formally adopted as the national flag of Japan, since when it has proudly continued to float over her progress and prosperity.



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LOVE'S SOLICITUDE

Wasuraruru

Mi woba omowazu

Chikaiteshi

Hito no inochi no

Oshiku mo aru kana!

Though forgotten now,

For myself I do not care:

He, by oath, was pledged;—

And his life, who is forsworn,

That is, ah! so pitiful!

Lady Ukon

Tran. by Dr. Clay MacCauley

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KWAIDAN

By T. MONOÖ

IT was the season of spring; and the air was mild and balmy. A party of pilgrims, mostly country rustics from the northeastern district of Japan, had set out on a visitation of various holy places, such as the great shrine at Isé and that of Kompira at Shikoku. Among them, however, was a handsome young *samurai* of nineteen.

As they passed a fan shop in the village of Matsuzaka in the province of Isé they stopped to admire what they saw there and purchased each a fan to take home as a present. In the shop sat the daughtar of the *ogiya*, a lady fair indeed to look upon; and it was easily seen that the young *samurai* had his eye upon her and she hers on him. Seeing that she admired fans so much, the maiden took out from a box a fan of special make and presented it to the young *samurai*.

"Be pleased to accept my unworthy gift," she insisted, "It is a fan of special design. Keep it as a *hoyano!*"

The young man had no idea what a *hoyano* was, but he duly accepted the fan, which he later discovered to be an article of priceless value. The motives that entered into the giving of the present the *samurai* did not then comprehend, though the lady herself was deeply conscious of them.

The party then left the shop and started for Oshu. In those far off days Oshu and Ise were as two different worlds, so great did the distance seem to the ordinary traveler. Some members of the party were not a little envious of the young *samurai* in having so much attention bestowed upon him, and they now began to poke fun at him about receiving the fan from the pretty daughter of the *ogiya*.

"There is no room for envy," remarked one of the more mischievous of the party. "Did you not notice that when she handed him the gift she said it was a *hoyano?*"

"And what do you think a *hoyano* is?" they asked.

"Why, that means a beggar in the dialect of Oshu," said the wag. "It is an insult to our young *samurai* to be offered such a thing!"

On hearing this the party began to insist that the girl had a made a fool of the *samurai*, and all showed great indignation that one of their number, and he the most honorable, should have been thus insulted while on a sacred journey. They hinted that it would not be well if his father should come to hear of the incident, and continued to harp on the matter until the young man was so worked up over it that he finally resolved to go back and return the fan to the giver and have his revenge for the offence. His friends at once approved of his intention. So he forthwith set out for the fan shop. The young lady was delighted to see him again, though she wondered

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KWAIDAN

By L. HEARN

IT was the season of spring; and the air was mild and balmy. A party of pilgrims, mostly country people from the northeastern district of Japan, had set out on a visitation of various holy places, such as the great shrine at Tsé and that of Kompira at Shikoku. Among them, however, was a handsome young person of mixed race.

As they passed a fish shop in the village of Shinsuida in the province of Iyo they stopped to admire what they saw there and purchased each a fish to cook as a present. In the shop sat the daughter of the owner, a lady fair indeed to look upon; and it was easily seen that the young stranger had his eyes upon her and also bore an illustrious name. Seeing that she admired him, he wrote, the maiden took out from a box a fan of rice-paper and presented it to the young stranger.

"It pleased to accept my unworthy gift," she insisted. "It is a fan of special design. Nop it na Kyowo."

The young man had no idea what a *kyowo* was, but he duly accepted the fan, which he later discovered to be an article of priceless value. The motives that entered into the giving of the present was at did not then comprehend, though the lady herself was deeply conscious of them.

The party then left the shop and resumed their visits. In those days Ojiu and Ise were as two different worlds so great did the distance seem to the ordinary traveler. Some members of the party were not a little envious of the young stranger in having so much attention bestowed upon him; and they now began to poke fun at him about receiving the fan from the pretty daughter of the owner.

"There is no room for envy," replied one of the more middle-aged of the party. "Did you not notice that when she handed him the gift she said it was a *kyowo*?"

"Ah! what do you think a *kyowo* is?" they asked.

"Why, that means a bygone in the district of Ojiu," replied the young. "It is an insult to our young samurai to be offered such a thing!"

On hearing this the party began to jeer that the girl had made a fool of the samurai, and all showed great indignation that one of their number, and by the most honorable, should have been thus insulted with an inferior journey. They hinted that it would not be well if his father should come to hear of the incident, and continued to harp on the matter until the young man was so worked up over it that he finally resolved to go back and return the fan to the giver and have his revenge for the offense. His friends at once approved of his intention. So he took the fan out for the last time. The young lady was delighted to see him again, though she wondered

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why he had so soon reappeared. The maiden received him most affectionately and proceeded to show him various other beautiful fans. While thus engaged he seized his opportunity to take revenge, and drawing his sword, he slew her there and then. Having performed the act of decapitation for her, he now took to his heels and soon joined the party waiting for him.

They were all dumb-founded when they discovered the extreme measures he had taken to wreak revenge on the maiden, and fearing that his presence might compromise them they now began to suggest that he travel apart. As he showed them the blood-stains on his sword blade they trembled as to the consequences of his rash act. The young men himself now began to see that he had acted beyond the limit and was very sorry, though too late. As he was a stranger in the country he pleaded to be allowed to stay in the party for some time yet, promising that in case he were apprehended for the murder he would see that none of the party was involved. To this they at last consented.

Naturally the murder of the beautiful girl caused a tremendous sensation in the village of Matsuzaka. The *ogiya* was one of the most worthy men in the place, and his daughter had been regarded as the fairest among the women of the whole community. She was refined, well educated and a devoted servant of Kwannon, the goddess of Mercy. By her fourteenth year she had with her father made a pilgrimage of many holy places, and was more ready to die than most persons, but her untimely end none the less aroused the entire community to dire anger. Kambei, the father, had for some time been considering whom to choose as a husband to the beautiful maiden; and as she was the heir, he longed for the day when her child would assure the perpetuation of the family name. Henceforth now, night and day, the stricken parents wept for their murdered daughter and refused to be comforted.

Oyoshi, the former nurse of the dead Otsuru, kept on persuading the parents to seek out the murderer and take revenge upon him. She was sure that if permitted she herself could soon find the wretch and bring him to justice. The old woman was regarded as a kind of witch, and the things she succeeded in divining were at times uncanny. She now proclaimed that she knew that the murderer was a youth of aboct 20 years of age and a *samurai*, that he was now in the district of Oshu and that he would be sure to come to the fan shop within 50 days. She predicted further that with his visit to the fan shop a happy event would come to the family of the *ogiya*. The parents were a little comforted by this assurance from the oracle and settled down to patient waiting for the expiry of the time indicated by the witch.

Meanwhile the young *samurai* was with the party of pilgrims his father, Sadayu, having persuaded them to take care of him and have him visit still more shrines. For their own protection they now took an oath among themselves to keep secret forever the story of the murder of the young girl; upon which the murderer felt more easy. The *samurai*, Tatsujiro by name, had been educated under a priest named Jitsugen; and after returning from his pilgrimage the young man visited his former teacher to tell him of his journey. The old priest himself had also been the round of the pilgrimage and the two found many things in common

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while discussing the pilgrimage. Tatsujiro had brought the priest some souvenirs from the old man's native province, with which he was more than delighted. Among the gifts thus bestowed upon the old priest by his former pupil was a valuable fan. The priest, who was quite a connoisseur in such matters, showed no little amazement on receiving a gift of such rare worth, a masterpiece in fact. He restrained his wonder, however, and simply thanked the youth for the present. The priest was a man who knew the world, and especially young men; and he fancied he saw in the countenance of the youth something that should not be there. But he said nothing.

After some days the priest began to hear further news of the party and their pilgrimage. A lad named Asataro, who had made the same pilgrimage that Tatsujiro had covered, one day came to visit the old priest, with whom he had studied caligraphy; and seeing the fan which Tatsujiro had presented, remarked that he had seen the fan with Tatsujiro. The priest admitted that he had been presented with it by Tatsujiro and said how beautiful it was. Asataro remarked again that the young *samurai* had not really bought the fan for his former teacher but had received it from a pretty girl as a present to himself. Upon this the lad just remembered that he, with the others of the party, had taken oath never to mention the affair; and now he trembled and was sorry he had made such a slip. The priest made persistent inquiry of the young man, and at last succeeded in worming out of him the whole story of the murder.

Having taken the responsibility of knowing about the black deed, the priest was now in a quandry whether to tell the father of Tatsujiro about it or not. Doubtless as soon as old Sadayu found it out he would disinherit the son and dear knows what other punishment he would insist upon; for in those days an irate father was something terrible to contemplate. But for the sake of Bushido he could not feign ignorance; and so the next day he summoned Sadayu to him and told him the whole story with attendant circumstances. The priest held up the fatal fan before the astonished eyes of the old man; and the latter was disconsolate.

"O my son, my son," he exclaimed; "what devil has possessed you that you have thus spurned all my care and teaching and at the tender age of seventeen, to bring down my gray hairs with sorrow to the grave!" The old man went into a long lamentation on the inability of Buddhism and Confucianism, which the youth had been duly taught, to restrain and train the mind and keep it in the true path of humanity. Most of all was he broken up because the young man had concealed the crime from his father. The concealment of crime was what all *samurai* had been taught to destain.

"He killed her because she used the expression '*hoyano*,' you say! Pray, what might that word mean?"

"It means," said the priest that the lady was in love with your son. *Hoyano* means 'smitten with love.'" And the priest quoted an old poem to prove his point.

The old man knew that he was disgraced by the conduct of his son, and that he, as a retainer of the daimyo Tamura, could not hold his position if he did not disinherit the wicked youth. So he called the youth to him and explained.

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visible decorating the pilgrimage. Trivenipire had brought the priest some rare herb from the old man's native province, which he was more than delighted. Among the gifts was a request upon the part of a priest by his former pupil was invaluable too. The priest, who was quite a connoisseur in such matters, showed no little amusement on receiving a gift of such mere worth, in consequence in fact. He scrutinized his wonder, however, and thoroughly thanked the youth for the present. The priest was a man who knew the world, and especially young men; and he detected in the countenance of the youth something that should not be there, but he said nothing.

After some days the priest began to hear further news of the party and their pilgrimage. A had named Ambare, who had made the same pilgrimage that Trivenipire had covered, one day came to visit the old priest, with whom he had formed confidence; and during the time which Trivenipire had passed, remained that he had seen the lad with Trivenipire. The priest admitted that he had been presented with it by Trivenipire and said how he prized it was. Ambare remarked again that the young servant had really brought the fan for his master rather than had received it from a priest, paid as a present to himself. Upon this the last remembered that he with the address of the party had taken such more to mind it was sorry he had made such a trip. The priest made persistent inquiry of the young man, and at last succeeded in worming out of him the whole story of the murder.

Hardly before the person left the priest was more in a quandary whether to tell the father of Trivenipire about it or not. Trouble as soon as old Sridyan found it out he would disinherit the son and that knows what other punishment he would inflict upon him. For in those days in the father was a very terrible to see completed. But if the sake of Hrishik he could not deny ignorance; and so the next day he summoned Sridyan to him and told him the whole story with an evident chagrin enough. The priest had up the fact that before the personal was of the old man; and the father was dise-mayed.

"O my son, my son," he ejaculated; "what evil has possessed you that you have thus opposed all my care and teaching and at the terrible age of seventeen, to bring down upon your head with sorrow to the grave!" The old man went into a long lamentation on the fatality of Hrishik and Trivenipire, which the youth had been duly taught, remain and rob the mind and keep it in the true path of humanity. Most of all was he broken up because the young man had concealed the crime from his father. The non-disclosure of crime was what all wicked had been taught to detest.

"He failed his benefactor who used the expression 'dagger,' you say? Pray what origin that word mean?"

"It means," said the priest that the lady was in love with your son. Anyone means 'smitten with love.'" And the priest opened an old poem to prove his point.

"The old man knew that he was dissatisfied by this to about of his son, and that he is a relative of the dispute. Trivenipire could not hold his position if he did not diminish the wicked youth. So he called the youth to him and explained,

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The young man at once drew a dagger and was about to commit *harakiri* when the old priest stopped him:

"It is enough!" said he. "Do not be in a hurry. Even death cannot atone for a life. Your repentence, however, is good. You are ready to die for your crime, but your death cannot comfort the stricken parents nor bring back to them their lost daughter. Neither can your death comfort the soul of the departed. Go back to Matsuzaka and tell the parents of the girl the whole story from beginning to end. Then die in any way they wish."

So he took out a suit of pure white clothes with a piece of rare incense called *ranjatai* that had come from the holy shrine on Hiyeizan, which he had kept long as a sacred treasure; and he handed these to the youth to be his on the way to Nirvana.

"When you die, put on the white kimono," said he. "Be quite ready to die; never fear death! Nothing must be held more sacred than family and name. It is not pleasant thing for me thus to despatch you to death, but thus I send you and faithfully you must go."

Just seven weeks had passed since the fair daughter of Kambei the *ogiya* had been murdered. For forty-nine days masses had been ceaselessly offered for the repose of her soul; and friends and relatives attended constantly on the Buddhist services. Tatsujiro duly arrived at the door of the *ogiya*. The house was just as before, but the shop was closed. A servant came to the door and informed the visitor that there was no business that day. Tatsujiro insisted that he must see the head of the house. He did not want to buy fans but he wanted to see Kimbei. So he was ushered into the little room near which 49 days ago he had committed the awful deed. He waited; and as he waited he was thinking that soon he would join the spirit of the departed one in the underworld. There in person he would apologize for prematurely sending her thither. As he meditated he took out the precious incense and touching it to the fire in the hibachi before him, he prayed as the smoke thereof ascended in sweet savor to the gods.

In a few moments Kambei came into the room. Tatsujiro introduced himself in due form and then up and told the story of the tragedy and his purpose in coming to see the father.

"I place my life in your hands," said the youth. "Please take revenge upon me in any way you choose. As for myself I am determined to despatch myself to apologize to Otsuru in the land of spirits."

The old man was speechless for a while. Then he said that he must consult with the friends and relatives of the family; so he summoned them and a consultation was held. Then the old man returned to Tatsujiro and thus he spoke:

"Since my daughter, Otsuru, fell in love with you, and you unfortunately misunderstood the meaning of the love-token she bestowed upon you and killed her to avenge your honor; and since you have surrendered yourself to be dealt with as we decide, justice is fulfilled and we now have more sympathy for you than hatred, especially admiring your courage and fearless manhood, thus displaying the spirit of a true *samurai*. When the poor bird pursued by the hunter, in its distress flies into his bosom, will he kill it? Not, if he be a man! Neither do we wish to kill you or have

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you kill yourself. To kill one so beloved of our departed child would but grieve her the more. But we have something to ask of you. As you have deprived us of a child to carry on the family name, we beseech you to become our heir. It will be somewhat of a humiliation, I know; as you are a samurai and we are but merchants; so you will have to abandon your rank and come down to our life and level. But you will be the husband of the woman who loved and loves you. You will marry her though she be departed. The marriage ceremony will be performed between you and her *ihai* (tablet bearing the name of the departed)."

This strange request from the father, it may be explained, was due to the fact that the mother of the dead girl had a dream to the effect that a young samurai to whom the departed daughter had given a fan, would come some day to marry her. To this request Tatsujiro at once consented. And so the wedding ceremony was duly performed between the young man and the *ihai* of the departed girl, the whole thing being carried out as if the girl were there in the flesh.

When Sadayu heard what had happened in the family of the *ogiya* he was deeply touched with the humanity displayed, and he readily acquiesced in the son surrendering his rank and becoming heir to the merchant and marrying his daughter. He and the old priest, Jitsugen, met and exchanged congratulations on the outcome of the unfortunate affair, and after a few days Sadayu visited Matsuzaka and made himself one with the family of the *ogiya*. They talked of the dead daughter and her happy reunion with Tatsujiro, just as if she were alive on earth. They discussed her religious propensities and how she had in her short lifetime read the whole *hotoke* and served faithfully Kwannon, the Merciful.

Tatsujiro in his new life as son-in-law to the *ogiya* proved a model in every respect, and gained a wide reputation for his noblility of character. Kambei, however, in time began to realize that Tatsujiro was not in himself sufficient to ensure the perpetuation of the family. Ideal as it was to have married a spirit for a wife, there was not much likelihood of her producing an heir to the family. That which is born of the spirit is spirit and that which is born of the flesh is flesh; and old Kambei wanted an heir in the flesh; therefore Tatsujiro would have to get a wife in the flesh. So Kambei chose for him the fair daughter of Kato Choyemon of the same town. She was a girl as much like the late Otsuru as if they had been sisters and was therefore very suitable to wife. At first Tatsujiro much hesitated as to the proposal, in view of the spiritual union which he apparently enjoyed and with which he was satisfied. But he intimated that he could not consent to the marriage ceremony until he had copied one thousand sutras for the repose of the soul of Otsuru. Thus the marriage had to be postponed.

It was found out that every night Tatsujiro had been burning a little of the precious incense, *ranjatai*, to the soul of Otsuru and praying that she might be comforted and try to forget what he had done. One night as he was thus engaged, a beautiful woman suddenly appeared before him! She informed him that by the mercy of Kwannon she was enabled thus to leave the land of spirits and respond to the sweet savor of his sacrifice; and she begged him not to cease thus comforting her. And so every night he continued

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you kill yourself. To kill one so beloved a one deprived of all would but give her the more. But we have no telling words of you. As you have deprived us of a child so carry on the family name, we beseech you to become our heir. It will be somewhat of a humiliation. I know this you must feel, but we will have to humble ourselves for mercy's sake; so you will have to stoop down to our life and level. But you will be the husband of the woman who loved and loves you. You will marry her though she is abased. The marriage ceremony will be performed between you and her dead rival, bearing the name of the deputed."

This strange request from the father it may be explained was due to the fact that the mother of the dead girl had a desire to the effect that a young stranger to whom the departed daughter had given a ring, would come some day to marry her. To this request Talajin at once consented. And so the wedding ceremony was duly performed between the young man and the dead. Following the wedding ceremony the whole family including the bride left for Kandy.

When Sooja in and the had departed all in the family of the rajah he was deeply touched with the humanity displayed and he readily complied to the surrounding this task and became late to the newborn and marrying his daughter. He and the old prince, Jina ra, met and exchanged congratulations on the outcome of the unfortunate affair and after a few days Sudaya visited the maiden and made himself one with the family of the king. They called of the dead daughter and her happy reunion with Talajin, just as if she were also on earth. They discussed her religious

propensities and how she had in her short life run the whole devout and served faithfully Sumanon, the Buddha.

Tamajin in his new life as son-in-law to the rajah proved a model in every respect, and gained a wide reputation for his affability of character. Ismail, however, in time began to realize that Talajin was not in himself sufficient to ensure the perpetuation of the family. What was to have married a girl for a wife was not much likelihood of his producing an heir to the family. The wishes to know of the spirit and that which is born of the flesh is flesh and old Nanni wanted an heir in the flesh; therefore Talajin would have to get a wife in the ordinary. So Kamala chose for him the fair daughter of Kalu Chetty an of the same town. She was a girl as much like the in to Cassim as if they had been sisters and was therefore very suitable to wife. At that Talajin reluctantly consented as to the proposal, in view of the spiritual union which he apparently enjoyed and with which no one could interfere but he intended that he could not consent to the marriage ceremony and he had regarded even Thomasina's for the purpose of the word of Cassim. This marriage had to be performed.

It was carried out in every night and in the evening a little of the music and prayers to the end of Cassim and pray to forget what he had done. One night as he was thus engaged a beautiful woman suddenly appeared before him! She informed him that by the mercy of Buddha she was enabled that to do so the kind of spirits and the sweet memory of his sacrifice; and she begged him not to cease this comforting her. And so every night he continued

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thus to make atonement; and every night she came to him and they had sweet communion together. One night she informed him that she wanted him to bring an offering of six *rin* and a piece of white cloth to her tomb. This he did, and noticed afterwards that the money had disappeared. It was also noticed that about this time a strange young woman, much resembling the dead daughter of the *ogiya*, had been seen in the village buying six *rin* worth of rice-jelly; and the neighborhood was alarmed.

Meanwhile the parents of Omiye, the lady to whom Tatsujiro had been engaged, were growing impatient about his long postponement of the marriage. Finally they wrote him a letter about it. Though he appreciated their feelings he could not give any satisfactory reply for the present. The lady hastily concluded that her finance's love had cooled and she determined to commit suicide. Before doing so, however, she would go to him and make one more appeal. As she approached his room she saw the shadow of a woman on the paper of the *shoji* inside. The fire of her jealousy now blazed up with fury and she told her people what she had seen. Tatsujiro was now examined by those concerned and accused of improper conduct. They said that while they were not surprised that many women would fall in love with so handsome and worthy a young man, they nevertheless thought he should, under the circumstances, discourage it. The accused was reticent; for he could not very well explain. His reticence but increased the suspicion. At last he told them that he had been offering incense to call back the dead and that the dead had come!

The matter was now well understood and Omiye was content to wait; but the people repented that they had made Tatsujiro explain it all, for they now knew that Otsuru would never come back again. Tatsujiro assured them that the incense would always bring her back. And the next night, sure enough, back Otsuru came to him again. In her arms she bore a beautiful child, which had been born to her; and this she presented to its father, Tatsujiro, beseeching him to see that it was brought up in a worthy manner. With that she disappeared.

Now that the family had an heir, Tatsujiro informed Omiye that he would not be able to marry her; but the family insisted and so the ceremony took place. Whereupon the baby left with Tatsujiro by its dead mother began to cry and never ceased its wailing night and day. A doctor was called in and could do nothing to relieve its distress. Then a priest said that if it was placed in a certain cemetery behind a bamboo grove it would stop. This was done. While the infant was there a priest came along and, thinking it was a foundling, took it up and carried it off. The nurse who had been watching, sprang out and tried to persuade the priest not to take the child, explaining to him all the circumstances. Thereupon the priest said that he was convinced that the child would grow up to be a famous man, and he gave it the name Tsugen.

The boy grew in wisdom and stature and at the age of seventeen was a prodigy of learning and skill in every accomplishment. The seventeenth anniversary of Otsuru's untimely end was being celebrated at the local temple; and to the celebration came the priest and young Tsugen. Kambei, Sadayu and their wives and all the other relatives and friends were present. Tatsujiro and his wife, Omiye, were now at the head of the Kambei household. The youth Tsugen became one of the greatest religious teachers of that age, having a wide moral influence on the country; and he erected the great temple called Yoyakuji.

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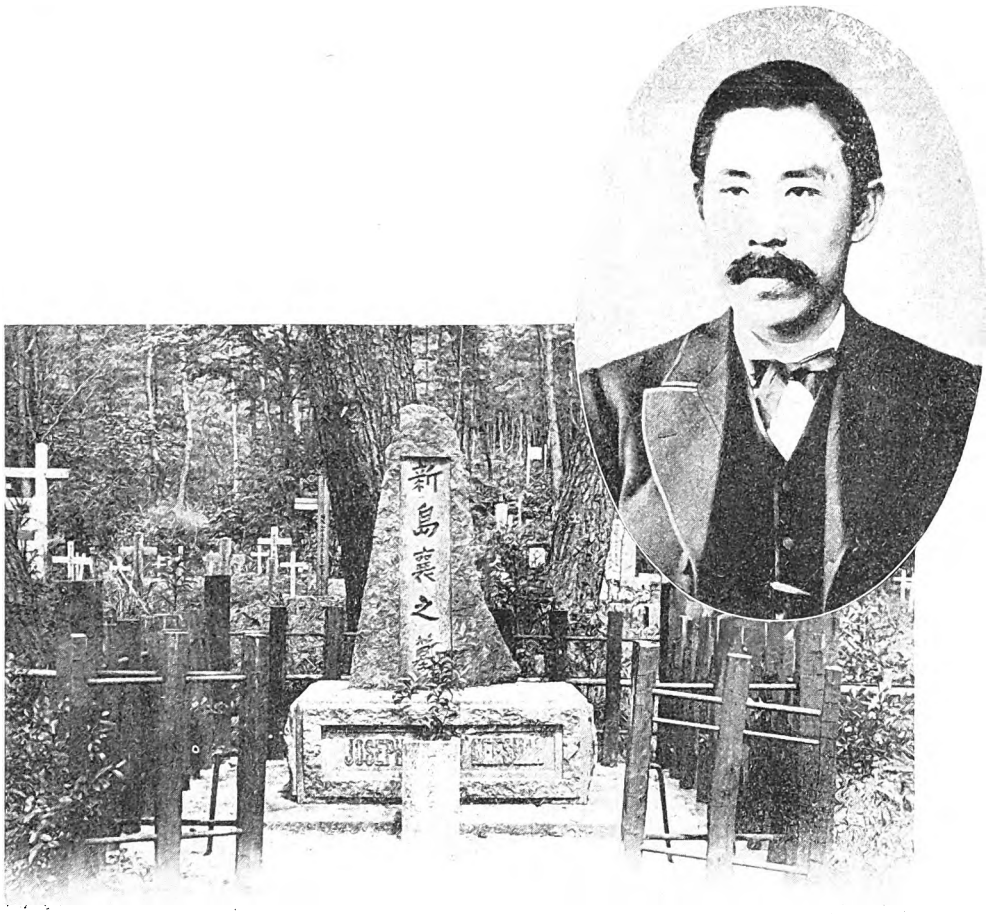

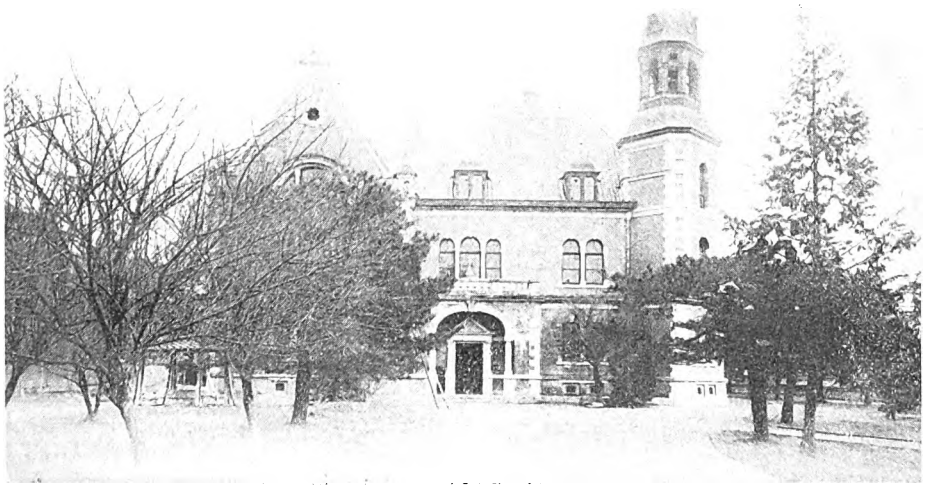

THE LATE REVEREND JOSEPH HARDY NIISHIMA AND HIS TOMB
THEOLOGICAL HALL, DOSHISHA UNIVERSITY

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AN APOSTLE OF JAPAN

By T. FUKUIN

DURING the nearly three centuries that Christianity has been known to Japan the nation has had many apostles and martyrs of the faith, the Japanese showing quite as clear a grasp of the meaning and power of the religion as any other people. We have in other numbers of the *Japan Magazine* given some brief account of the Christian martyrs, who lived and died in the days when suspicious authority sought the eradication of the new religion; and now we take for consideration the life of one of the greatest champions of the Christian faith that Japan has produced in modern times. The name of Joseph Niishima is quite familiar to all Christians in Japan, and to all foreigners abroad who are interested in missionary work in this country. Yet many of our readers may not have had an opportunity of knowing the power one Japanese Christian is capable of wielding in changing the minds of his fellow-countrymen and bringing them to realize a definite spiritual uplift.

Joseph Niishima, the founder of the Doshisha University and the father of modern religious education in Japan, was born at Annaka in the province of Kozuke, coming of a *samurai* family. His father, and grandfather before him, were men of some importance, having both been, in their time, secretaries of the clan. The clan too selected young Niishima as a special student to attend the Dutch Language School. After studying this language for a year or so, the young man appeared to be more taken with the pursuit of Chinese classics. In his sixteenth year, however, young Niishima happened to come across an American history in Chinese translation; and the account there given of western civilization quite charmed him. This led him to take up the study of the Dutch language with renewed zeal. Afterwards the young man went to Tokyo and entered the naval school, where he made great progress in mathematics and navigation.

Just about this time a great change came about in the life of Niishima. He happened to come across a copy of the Bible in Chinese, which had come from Shanghai. Although the study of Christianity at that time was prohibited by the Government, Niishima read the book carefully in secret and was deeply moved by the power of the new religion. He made up his mind that he could never

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AN APOSTLE OF JAPAN

BY H. HUSHOUN

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ral until he had gone aboard to study the civilization and religion of which he had heard and which he knew by hearsay to be powerful to such influence as this. How this was to be done was a grave question; for it was regular the law to leave the country.

In the year 1841, when Nishikawa was 20, he procured a boat in Hakodate on board a whaling and fishing; and there he was joined by Nishikawa, the adventurous Kanaye Kichisaburo, and Two others of the employed him as a lugger to locate the Japanese language to mission aries. He mentally examined the mission where his desire to go abroad, and as it was against the law, the good man urged him against it for the time being. About this time young Nishikawa became acquainted with one named Hamada, employed by a Mr. Hall in the firm in Hakodate, who assisted him in embarking on an American vessel which happened to anchor in the harbor. He remained to go on board and to visit his friend, as long as the vessel remained in port, but did not discover him to any of the first that when Hamada returned to go on board the vessel he found that Nishikawa had gone. He was greatly surprised with him in his desire for western education. The voyage to America was a very rough one however, in more ways than one, the youth more than once being tempted to draw back in self-defence. He realized that to go was impossible as he could not obtain the Tycoon's permission, but he realized that only at the utmost self-sacrifice; and so in willingly ordained all hardship and death in order to achieve his object. On arriving in Shanghai Nishikawa obtained passage on board a ship, working his way across the Pacific. The captain of the ship, Horace Taylor by name, was more kind to the young Japanese and used to call him Jon, a name he never afterwards dropped. In August, 1843, he arrived safely in Boston. The master of the ship introduced Nishikawa to the owner, giving him at the same time a very good recommendation. This gentleman, Mr. Hardy, took a kind interest in the young Japanese, giving him money and having him attend the Public Latin School at Boston.

At school Nishikawa was much liked by all who came in contact with him. After Hardy, the wife of the gentleman whose ship brought Nishikawa to America, took a great interest in his welfare, as did also certain professors of the college, and in a short time he laboured out as a clever man and a noble example of Christian influence. In time he learned that the Shogun's government at home had come

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rest until he had gone abroad to study the civilization and religion of which he had heard and which had even by hearsay exercised so much influence over him. But how this was to be done was a grave question; for it was against the law to leave the country.

In the year 1864, when Niishima was 21, he proceeded to Hakodate on board a warship sent thither; and there he came across Father Nicolai, the afterwards famous Russian bishop, and the missionary employed him as a language teacher to teach the Japanese language to missionaries. He naturally consulted the missionary about his desire to go abroad, but as it was against the law, the good man urged him against it for the time being. About this time young Niishima became acquainted with one named Fukushi, employed by a British mercantile firm in Hakodate, who assisted him in embarking on an American vessel which happened to anchor in the harbor. He managed to get on board and to hide himself away in the hold, so that even the customs inspector did not discover him. In view of the fact that when Yoshida Shoin 10 years before attempted to go abroad by stowing away on one of Commodore Perry's ships, he was immediately executed, the venture of young Niishima after western knowledge was fearless in the extreme.

Some credit must be given to Captain Savary of the ship "Berlin" in which Niishima stowed away, for the great kindness he showed to the young man, sympathizing with him in his desire for western education. The voyage to America was a very rough one however, in more senses than one, the youth more than once being tempted to draw his sword in self-defence. He realized that so great an ambition as he entertained for himself and his country could be realized only at the utmost self-sacrifice; and so he willingly endured all hardship and insult in order to achieve his object. On arriving in Shanghai Niishima obtained passage on another ship, working his way across the Pacific. The captain of that ship, Horace Taylor by name, was most kind to the young Japanese and used to call him Joe, a name he never abandoned. In August, 1875, he arrived safely in Boston. The master of the ship introduced Niishima to the owner, giving him at the same time a very good recommendation. This gentleman, Mr. Hardie, took a kind interest in the young Japanese, giving him money and having him attend the Phillips Exeter Academy at Andover, Mass.

At school Niishima was much liked by all who came in contact with him. Mrs. Hardie, the wife of the gentleman whose ship brought Niishima to America, took a great interest in his wellfare, as did also certain professors of the college, and in a short time be bloomed out as a clever man and a noble example of Christian influence. In time he learned that the Shogun's government at home had come

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to an end; and in 1871 when the Iwakura mission was sent to America and visited Boston, Prince Iwakura asked to meet Niishima. They had a long conversation about education in the United States; and at the same time Niishima took occasion to obtain from the Prince assurance of pardon for having defied the law of the Shogun in leaving for America. He also got permission to preach Christianity in Japan on his return to the country.

On coming back to his own country the following year he opened a mission in his own hired house in Kyoto, where in a short time he had some sixty catechumens under him studying the new religion. This same year the noted missionary, Dr. J. D. Davis settled with his family in Kyoto; and through coöperation with him Niishima started the Doshisha, now one of the best universities in the empire. The new college began in the house of Niishima with eight students, and Niishima and Dr. Davis conducted the opening ceremony. The next year Niishima married and established a Christian home that became a model to the whole community.

At that time the government had no definite policy as regards religion, and the Kyoto prefectural authorities were shy of giving too much freedom to the exponents of the new religion. The worst came when Niishima was forbidden to lecture on the Bible in the school he had established. This was a great blow to be institution, as it cut off funds and students. However, the number of students increased in spite of all difficulties, some coming from even as far away as Kumamoto. Among these men who did so much at that time for the maintenance of the school, are names now bright on the roll of fame among the Japanese Christians and citizens, such as Danjo Ebina, Miyakawa Tsuneteru, Tsurin Kanamori, and Tasuku Harada, now president of the Doshisha University. Soon there was established a school for girls. The schools were well supported now by liberal givers in the United States. A new thing in Japan was his school for convicts opened at Otsu. When the American gentleman, who had sent Niishima to college, heard all that the young man who doing for his own country he greatly rejoiced and said that the money spent on him was well invested and the percent on it immeasurable.

There is no doubt that the work of Niishima had a great influence on the attitude of the government toward Christianity, as his labor was good for the country, on the face of it. Once Niishima held a meeting in Kyoto to discuss Christianity and he had an audience of over five thousand. Such an audience in the oldest and most venerable community in Japan to hear about a new religion caused a sensation throughout the country. Niishima labored so hard that in time he fell ill; and when his American benefactor heard of it he invited him to come back

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tion was sent to America and visited Boston. Prince Iwakura asked to meet Neesima. They had a long conversation about education in the United States; and at the same time Neesima took occasion to obtain from the Prince assurances of pardon for having defied the law of the Shogun in leaving for America. He also got permission to preach Christianity in Japan on his return to the country.

On reaching back to his own country the fellow-clergy can be opened a mission in Kyoto, which at that time had seven sixty-one churches and a membership of 2,500. Dr. D. C. Greene settled with his family in Kyoto, and through cooperation with him Mr. Neesima started the Doshisha, now one of the best universities in the empire. The new college began in the house of Neesima with eight students, and Mr. Neesima and Dr. Davis conducted the opening ceremony. The next year Neesima married and established a Christian home that became a model to the whole community.

After three the government had to abolish religious persecution, and the Japanese people were allowed much freedom in the exercise of the new religion. The work of Neesima was forbidden to lecture on the Bible in the school he had established. This was a great blow to the institution, as it cut off from much of the support the Christian people of Japan had given. Neesima was also forbidden to preach in the churches. He was in difficulty, even coming from even as he was in Kumamoto. Among these men who did so much at that time for the maintenance of the school, are names now high on the roll of fame among the Japanese Christians and others, such as Dr. Ebina, Mr. Iwasa Tsunetaro, Tazan Kusumi, and Tomika Hazaeki, now president of the Doshisha University. Soon there was established a school for girls. The school work was well supported now by liberal gifts in the United States. A new thing in Japan was his refusal for converts crowded at Otsu. When the Christian gentlemen, who had sent Neesima to college, heard all this the young man who was doing for his own country in greatly relished and said the money spent on him was well invested and the present was a inestimable.

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to America and rest, which he did, traveling through Europe and seeing much of the world. He was welcomed home to Japan with great enthusiasm. Setting about the establishment of his college on sure foundations he received large gifts from America and over 150,000 yen from his friends in Japan. American universities conferring on him the highest academic honors. In the year 1890 after a laborious trip through the country speaking on behalf of the cause he had so deeply at heart, he was taken with peritonitis and died on the 23th of January, mourned by the entire nation.

There are many anecdotes of Niishima's life that indicate his policy and character. Once when a high government official wished him to take office in the government he replied that he could do more for his country by educating the youth of the nation than he could do as a government official. Again when a student of the Doshisha was guilty of an immoral offence Niishima summoned all the students to the lecture hall. There he announced that the institution was more to blame than the student, as the life and teaching of the institution had proved insufficient to keep the offending member in a proper condition of mind and character. Therefore he first proposed to punish himself as the head of the school. So he bared his arm and proceeded to beat it until it began to bleed. At the sight, the students were profoundly moved, some even being led to weep. One of the oldest of the students leapt up and would stay the president in his act of self-chastisement. It is scarcely too much to say that Joseph Niishima has done more than almost any other one man to make Christianity acceptable to the Japanese people, and that no school in the empire can compare with the one he founded for far-reaching spiritual influence on the people as a whole. It is an ornament and a force of the moral, spiritual and intellectual world of the Far East, and through it the noble character of the man to whom it owes its foundation, still lives in the heart of the nation.

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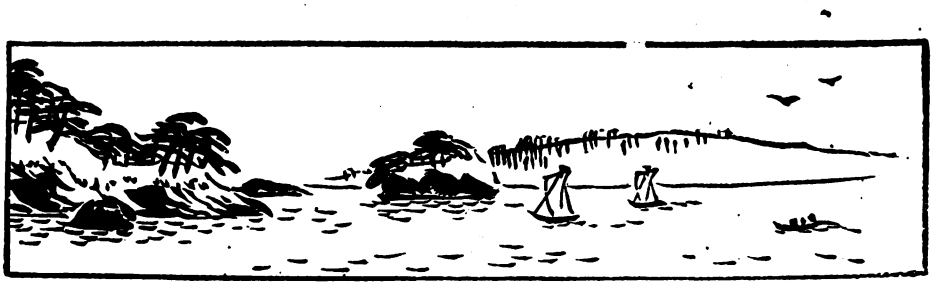

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VALOR AND PATRIOTISM

I

WAR entails supreme acts of self-sacrifice; and the conflict between Japan and Russia revealed the temper of the Japanese soldier in this respect. Kakuzen Hattori was a private in the Third Infantry brigade, being a native of Otawara village in the prefecture of Tochigi, and a Buddhist priest by profession. Called to the front in October, 1904, he made up his mind not only give his life for his country but give all he had. Accordingly he gave up tobacco and liquors and spent the least possible amount of money on himself. On a certain day when he was ordered to take the trenches and make a night attack on the heights of Tokaton he came to the commander of his company with his money and, handing it to him, asked the officer to put it into the soldiers' Relief Fund to help the families of those who fell at the front. "To-night," said he, "I ascend the hill and lay down my life for Emperor and Country, for I do not expect to return alive. So please deposit this trifle of my savings in the Relief Fund. I am acting in accordance with the dictates of my conscience and the teachings of my religion." Hattori that night with his regiment stormed the heights and won a brilliant victory, and fortunately returned safely from the battle.

II

On the 10th of March, 1905, the Imperial army attacked the stronghold of Katsubukai, where the enemy was firmly entrenched, protected by a heavy artillery; and the Japanese troops rushed bravely into a storm of withering fire. Deflected eastward by the guns of the enemy the Imperial troops made for a height in front, which, by capturing, would give them an advantage. As the fight proceeded, a first-class private named Umajima was ordered to reconnoitre the position. As he gained the summit he saw that the enemy's forces there were double those following him, and they were rushing toward him with bayonets fixed, giving him no time to shoot. The enemy were led by an officer who rushed fiercely at Umajima and was about to cut him down with a sword when Umajima dealt him a sudden blow on the head with the butt of his rifle, felling him to the ground. The

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III

In the midst of a thick fight on the 8th of March, 1905, a private named Chiyo Marayama, received a bullet wound in the head, but the action was so severe to allow his comrades to carry him off the field. The troops rushed forward upon the enemy, leaving the wounded to take care of themselves. A friend of the Prince man, however, asked the officer whether he might not return and bear Marayama out of range, which request was granted; and he set out with the wounded man for a first aid station. During the operation the bullets were flying thick and fast on every side, and it was only by a miracle that the two men reached a place of safety. For some time it was impossible to find the first aid station. Marayama had to be left under the shelter of a wall until his friend went to ascertain the exact situation of the place wanted. Meanwhile the sun had set, and as darkness came down upon them the air grew cold and colder. Wakuya pulled off his coat and placed it around Marayama to keep him from being chilled. Then he set to work bandaging up his friend's wound. At that moment he heard the ambulance corps going by and they bore off the wounded man, while Wakuya returned to his place in the line of battle.

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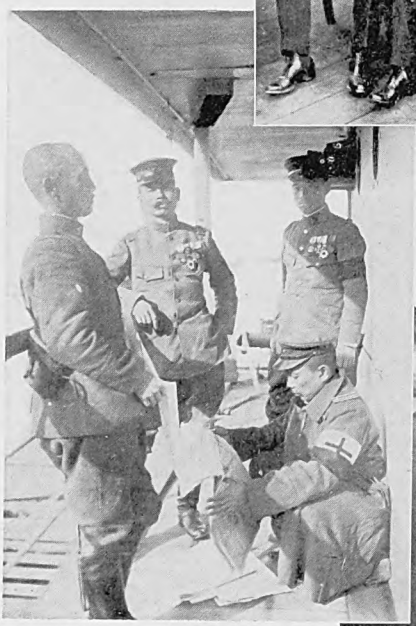
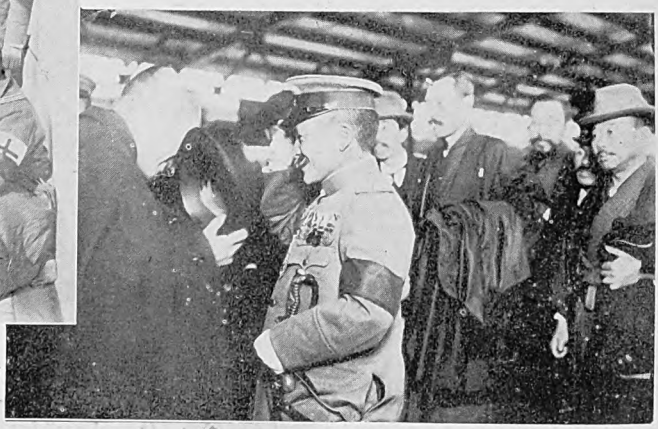
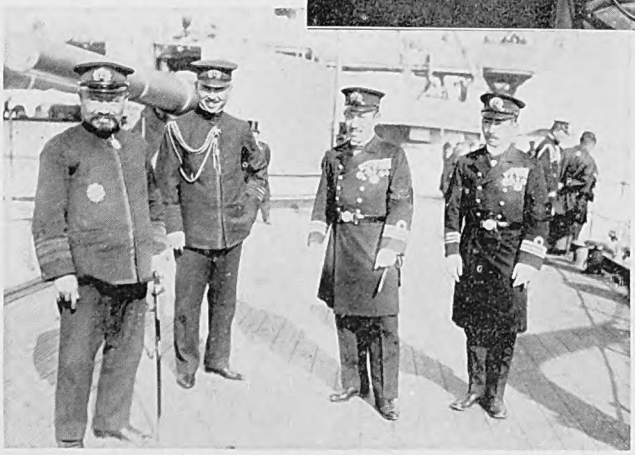
HEROES OF THE WAR: NAVY MEN WHO HELPED TO DRIVE GERMANY FROM THE SOUTH SEAS. VICE-ADMIRAL TOCHINAI, SECOND FROM RIGHT



HEROES OF THE AIR WHO HELPED TO TAKE TSINGTAU



MAJOR-GENERAL HORIUCHI ARRIVING AT TOKYO STATION



VICE-ADMIRAL KATO. (*LEFT*)—ARRIVES FROM TSINGTAU

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CURRENT JAPANESE THOUGHT

By THE EDITOR

New Japanese gun

The ease with which the defences of the German forts at Tsingtau were battered down and the guns silenced has been a secret until recently when it was learned that the result was due to the deadly work of a new gun invented by a distinguished artillery officer of the Imperial army, Lieutenant-Colonel Ogata. For some time the officer had been working on his invention, and the siege of Tsingtau gave him his first good opportunity of trying the effect of the new weapon. No. sooner had war been declared against Germany than the inventor set out on a ship bearing his big gun, with a view to setting it up and having it ready for action by the Emperor's birthday. On that auspicious date the great gun sent its first shells into the German forts with telling effect. Instead of bursting into promiscuous fragments the shell from the new gun penetrates far into the object struck, bursting it apart, and then it scattering its cnvironemnt in all directions. It has proved itself much more powerful and effective than the guns used at the siege of Port Arthur. The main work of a good siege gun is to strip the enemy's fortress guns of their shields and redoubts; and this the new Japanese gun did in short order at Tsingtau, thus hastening the surrender of the fortress. A careful study of the effects of the new gun on the forts at Tsingtau reveals the fact that but for its work the fall of the place would have been indefinitely delayed. After the big gun had rendered the forts useless there was nothing for the garrison to do but surrender. That this is true may also be inferred from the dairy of the Governor of Tsingtau, General Mayer-Waldeck, which indicates that the surrender of the fortress was by no means voluntary.

A Japanese Singer

The appearance of a Japanese singer before a vast London audience in the Albert Hall marks another step in closer relations between the East and the West. Madame Tamaki Miura appeared in the British capital at the instance of Sir Henry Wood, one of England's great music masters, and sang at a benefit concert for the Belgian refugees. She was dressed in the simple and artistic fashion of her native land, her hair also being in the most approved Japanese style, and she won the admiration of the thousands present. The strains of a Scotch song coming from the throat of a Japanese singer, in tones that filled the great hall with a new and unheard of melody, aroused the audience to cheers, and bouquets poured in upon her at the close. The famous prima donna, Madame Patti, sang on the same occasion, and both *artistes* were recalled together

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CURRENT LITERATURE

BY THE EDITOR

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three times. The presence of their Majesties the King and Queen lent additional interest to the first appearance of a Japanese singer before the élite of London. Madame Tamaki Miura has now sung at no less than three great concerts in London, being welcomed each time with renewed enthusiasm.

German Revenge

Dr. Ariga, the distinguished Japanese authority on international law and recently adviser to the Chinese government, writing in the *Revue Diplomatique*, suggests the advisability of forming coalition of Great Britain, France, Russia and Japan to guard against the revenge which Germany is sure to seek an opportunity of taking on any or all of the nations now opposing her. It should, he thinks, be such a coalition as was formed against Napoleon a century or more ago by England, Russia, Austria and Prussia. It is specially important for Japan to further such a proposal, since Germany is certain to attempt inroads upon China, demanding territory in return for that taken by Japan, on the ground that Japan's success was made possible by the indifference of the Peking government. He is doubtful whether Japan and Britain alone would be sufficient for the task of facing the danger, so that the assistance of Russia and France would be salutary. He urges the statesmen of Japan to give their closes attention to the proposal.

Japan and Australia

There are about 1,000 Japanese workers in Australia, who went before 1901 when all Asiatics were forbidden to enter the so-called "White Man's Country," says the *Mainichi*. In the meantime, however, there have been many capitalists, who would welcome Japanese labour if it were possible. Now that the Allies have fought for a common cause, and that British and Australian feelings toward Japan are more friendly than ever, it may be confidently expected that this discrimination will be removed in favour of Japanese labour, and that the Kasumigaseki authorities will improve this opportunity of wiping off one blot on the national prestige of this country.

Factory life in Japan

Reports as to life in Japanese factories, while showing considerable progress in the direction of eliminating evils subversive of health and morals, indicate that much improvement yet remains to be carried out. Under the auspices of the Government there are some 87 factories, most of them arsenals and railway works; and in these the way of the workman and workwoman is not so hard, though the hours are unduly long, especially for women, who are largely employed in arsenals. In the military arsenals of Tokyo and Osaka the hands, whether men or women, have to work 11 hours a day. On the whole wages have increased, more in the case of men than women, yet there has been a general tendency to supplant men by women wherever possible. In private hands there are some 15,119 factories, of which 8,710 have power plants. The number of hands employed in private factories is 1,028,165, including 515,217 females, which shows an increase of over 73 per cent in ten years. In factories under private management there has been a notable decrease in female employees. The average wage for male workers has been 53 *sen* per day, for women 26 *sen*. Juvenile emloyment is an increasing evil of the Japanese factory system, boys and

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girls receiving about the same wages, 19 *sen* a day.

Japan and the Powers

The newly-born *Gaiko*, or *Diplomacy*, says that the European concert at one time expanded into a European-American concert, at least as regards Far Eastern questions, and has gradually become a world concert through Japan's part in dealing with the Boxer trouble, the Russian War and the present great conflict. What tune, then, shall this country play in the coming concert for the restoration of peace? It must be the claim of a strong position that befits the great responsibility of being an important factor in the maintenance of lasting tranquillity on the Pacific and in the Far East.

Mining Disasters

The increasing number of disasters in Japanese coal mines, resulting in fearful loss of life, leads to the suspicion of gross carelessness somewhere. In two recent explosions in collieries the fatalities have been appalling. In the Yubari mine in Hokkaido more than 400 men were entombed beyond rescue, while in a similar calamity in Kyushu some 600 met the same fate. Thus within a month more than a thousand hardy workmen were sent to an untimely end through accidents that one must believer were preventible. The number of deaths is twice as large as that resulting from the war in Kiaochau. Compared with the numbers daily laid low in the great European slaughter, of course, it seems a trifling affair; but such incidents call attention to the fact that when men are exposed to death in great numbers the fault is always to be laid at the feet of a few who are responsible for having created the deadly situation. How war prevails in spite of all international attempts at its elimination, and how mining accidents take place notwithstanding laws and regulations for the safety of miners, suggest the possibility of irresponsible supervision both in state and industrial departments. Thus the people are thrown back on the contention that unless they are alert enough to look after themselves they will not be looked after. In other words the managers are seldom more efficient than the managed require, and governments no more perfect than the constituency they are drawn from.

Fundamental Cause of war

"There's na't so queer as folk." In this homely saying, so well known among all English-speaking peoples, lies the cause of every quarrel and bloody fray that has stained the history of man, says the *Japan Mail*. There is no doubt that the brain of man, great and brilliant as have been its attainments and achievements, is still comparatively undeveloped and imperfect: as yet in its infancy, in fact; hence the mperfection of human relationships. Carlyle was something more than cynical when he declared that England was composed of forty millions of people, mostly fools. A similar sentiment and proportion applies still to all mankind, with a few individual exceptions.

Although the human mind has shown a marvellous advancement on the ancient days of horror: infanticide, fratricide, savage orgies, clan wars and civil strife,—it is apparently not yet beyond the settlement of disputes by wholesale slaughter of men. The premium placed upon unintelligence is in some respects as popular as ever. And how could it well be otherwise? The innocent infant mind is brought up on gollywogs and all sorts of hideous animal and human absurdities, which naturally retard the intelligence of

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adolescence. The nature of our amusements, sports and recreations generally has in modern times largely partaken of the Sunday illustrated supplement, and the natural result is the tango, dare-devil feats of rock-climbing and air tricks, while our highest ideal of martyrdom is to be frozen to death in the useless attempt to find what is at the poles. The greatest literary triumph of recent years has been Peter Pan; and, in poetry, an elaborate rime on a delirious sailor. People to-day have arrived at so unique a state of mental proficiency that they will given millions to send men to the new immortality of the Arctic regions and then turn to collecting other millions the world over to keep from starvation the families of the countless men killed in a war not of their own causing. Nations hesitate not to kill their subjects by the million; and subjects themselves fear not to slay themselves and others in equally appalling numbers by vice, intemperance, disease and innumerable other forms of folly. Surely no further evidence is needed to prove that the folly of war is the folly of despising intelligence.

But in addition to the abundant evidence of unintelligence at our disposal, we have the further revidence of personal experience. Who is there among us that does not know the daily difficulty of trying to get on with people and keep on good terms with one's neighbour? How often our experience is that all we can say of others is that they are queer. How many there are everywhere who have had the experience of being introduced to persons that never afterwards recognized them? In this alone there is seed sufficient for any war. Indeed what an alarming proportion of so-called friendship is *interested!* And how readily the most inveterate enemy is turned into a friend for interested reasons,—and with public approval! The question of love and honesty does not appear to enter into the matter of many a human relationship. What is more, the public dislikes frankness and candour, and puts a premium on deceit. Do not these facts show beyond a doubt that the human mind has not reached that state where war is impossible?

And it is just here that the peacemakers fall into a great mistake. Those engaged in that laudable campaign almost invariably appeal to reason, a wholly useless procedure, seeing that war is never based on reason. The appeal to reason has no effect on persons responsible for war. Just as little use is it to appeal to sentiment and humanity; for cruelty and inanity usually go together. And the danger is increased beyond measure when internationl disputes are left in the hands of a few.

Though what has been said may appear to take a pessimistic view of the situation, it is not intended to be so; for, think of the changes for the better that have taken place during the last hundred years! These have been nothing short of marvellous. A century ago the spirit of hate reigned between most of the nations of Europe, and even between the English-speaking peoples themselves. To-day people have at least given up fighting among themselves, though the examples of Ulster and Mexico leave the hope somewhat uncertain; but on the whole it can be said with truth that the cause of peace has made remarkable progress. Not least among the evidences of this is the decline of bigotry and persecution in religion. There is not the least doubt that the whole human race has advanced in this respect, and that this advance has been due largely to a more enlightened moral and spiritual education. *It is to educatiou, therefore, that the world must look for the elimination of war.* It has been by education that we have done away with civil strife, obliging all disputants to come to terms before the courts; and by education, too, the nations will be brought to bring their international disputes before an international tribunal. But this means that more emphasis will have to be laid on the education of moral reason. We should begin with the children, and emphasize the training of social reason up to manhood and womanhood. Above all, we shold cultivate the habit of welcoming reproof of nonsense. Nonsense may be amusing, but it ceases to be a diversion, when in the seats of the mighty, it plunges multitudes into bloody ruin!

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